



A CONVENTION OF YOUNG PEOPLE'S CHRISTIAN ORGANIZATIONS IN THE CENTRAL PROVINCES, INDIA

This was a joint convention of delegates from the Sunday-school Union (India membership 350,000), Christian Endeavor Society (India membership 20,000), and Epworth League (India membership 20,000). It met in Jubbulpore November 7 to 9, 1906. (See *Signs of the Times*.)

The Missionary Review of the World

VOL. XXX. No. 2
Old Series

FEBRUARY, 1907

VOL. XX. No. 2
New Series

SIGNS OF THE TIMES

GREAT CHANGES IN CHINA

The Celestial Empire—printed at Shanghai (November 24)—in a strong editorial gives astounding testimony to a social and intellectual, if not moral, revolution in the Flowery Kingdom.

It points out how the main hindrances to China's uplift toward a level with occidental nations are official corruption and national idolatry. The former demands a moral upheaval to remove it; but the latter is rapidly yielding before intellectual and educational influences. Tens and hundreds of thousands of natives have come under the influence of lecturers and teachers, in the higher mission schools and colleges, and their faith in images and superstitions generally is demolished by the blows of weapons from the Armory of Science. Education opens their eyes, and not only do they see their own previous bondage to error, but the absurdity and grossness of the so-called religions—Buddhism and Taoism particularly—which are riveted like fetters upon hundreds of millions in China.

One great result is that the editors of up to date native journals, having had this enlightening and emancipating training, tho most of them are not professing Christian believers, are decidedly unbelievers and disbelievers as to the efficacy of idol worship and

count it no risk to blaspheme the 300,000,000 deities of India and China.

Intensely jealous, however, for the good name of their country, they do not hesitate to act as iconoclasts and boldly attack the whole system of idolatry, especially in the press of the southern provinces. The same reform spirit which substitutes the electric light for the farthing dip, the motor car for the wheelbarrow, and the most improved ordnance for the gingals, is impelling toward the abolition of idolatrous and superstitious bondage, and substitution of ideals at least for idols.

VIEWS OF GRIFFITH JOHN

Dr. Griffith John—now in this country, resting after fifty years of mission work in China—said to the editor recently that few outsiders really appreciate how deeply in earnest the Chinese are as to improved national education. By a universal consensus of effort they are planting primary schools in every county, higher grade schools in every prefecture, and colleges in all the provincial capitals—the buildings more or less after foreign patterns and models. Doctor John characterizes the sights now to be witnessed as amazing, Confucian and other temples being converted into schools—temples of learning, and all these *free*. One of the last things Doctor John saw before leaving China

was the decree of the Empress Dowager, charging all the viceroys to establish schools for girls, making imperative also the unbinding of the feet! What all this means it is difficult for the occidental mind to grasp. Hitherto China has never had *any girls' schools*, but henceforth the women of the nation are to be emancipated from ignorance. A few educated women have been met with hitherto, but *privately* instructed; now *public* and universal education is to be the heritage of the native girls, who equal any others in the world in capacity and alertness of mind. They can learn anything, and these new schools all over the land mean the transformation of the nation through its wives and mothers! There is a hunger for Western knowledge among all classes which had no existence when Doctor John left Swansea for Hankow a half century ago.

Doctor John also showed us a "descriptive catalog and selected list of educational books suitable for schools and colleges," issued by the Commercial Press in Shanghai, and having branches in Canton and Hankow. The pamphlet is both proof and illustration of the avidity with which the Chinese are welcoming and publishing in the native tongue books on Western subjects. This native press was originally established by native employees of the American Presbyterian Mission. An astonishing development of native industry and energy has followed. Doctor John in a recent visit to Shanghai, calling at the Commercial Press—still wholly in native hands—found more than *twenty presses at work*, doing Chinese printing, and *eight* busy with English books! Last year these presses turned out work valued at \$450,000!

They have also four fine lithographic presses.

This company began with a capital of only \$2,500—all the members being natives. Now the capital is multiplied a hundredfold, and five hundred hands are employed, all being Chinese but twenty, who are Japanese. This press daily sends out fifty large cases of books—ten of which are for Shanghai; the rest are for Peking, Canton, Hankow, etc. And—mark it—tho only about one-quarter of the employees are Christians, *all work ceases on Sundays!* The pamphlet, giving a list of the issues of this press, is itself a "sign of the times." It embraces geography, history, chemistry, biography, psychology, arithmetic, logic, political economy, commerce, etc. Eighty-four works are here advertised—all with the *imprimatur* of the Chinese Educational Board. The demand is so increasing that the premises of this great Press Company are hopelessly inadequate and are to be replaced by others four times as spacious. It is notable also that this firm issues *no native Chinese books*. All its publications are either translations of Western books or compilations and adaptations from them, in Chinese, as the number of accomplished graduates and scholars which the nation herself supplies is rapidly increasing.

As to the causes of this national awakening, Doctor John believes that quiet missionary teaching, already going on for over a century, lies at the bottom of this intellectual upheaval. Then the war with Japan, which so humiliated China, also suggested the possibility of China's development, and the means of it. If a nation of dwarfs might achieve such marvels through Western methods, what might not

another nation of full grown men do with ten times Japan's numbers! The suppression of the Boxer movement by Western nations and the victories of the Russo-Japanese War, both called China's attention anew to the power that goes with modern and improved methods. The people, as well as the rulers of China, began to be ambitious to equal—nay, eclipse—Japan in progress, and to become oriental leaders in both civil and military achievement. In fact, how was the celestial empire to avoid being sliced up at the banquet of France, Germany and Russia, and other western nations, unless her own strength and resources are developed?

A NEW EPOCH IN ASIA

There is a new epoch already begun in this hoary old empire of the Far East. The mere fact that a great railway is built from Peking to Hankow—eight hundred miles—is significant. The road was built by Belgians and belongs to a Belgian company. It is a fine railway; nothing of a crude or makeshift character about its construction and appearance. The trains have Pullman cars and dining-saloons, and traveling is not only comfortable but luxurious. Notwithstanding the revolution implied in building a railway, invading even cemeteries in order to run its direct course, the people so use the line as to make it a paying investment, and the effect is immense. New facilities of locomotion promote contact and intercourse, and a consciousness of solidarity. Henceforth the jealousy between provinces will give way to a patriotism that lives and seeks the *nation's* well-being. Doctor John thinks that the Chinese have more real *stamina* than any other oriental nation, and that the *merchant* class are unusually

trustworthy, and equal in ability any mercantile class anywhere.

The *morale* of all this is that for the Christian Church this day of China's awakening is the *golden hour of opportunity*. Into this intellectual and educational movement the *Christian* element needs to be infused. Governmental schools are Confucian, not Christian. Many of the teachers are Japanese, and themselves in quest of a new faith. Doctor John strongly urges that every mission should have its high school and that it should be superior to the *national* school. Had this been always so many thousands would already have had a Christian training. Albeit the government schools are free, in many cases the natives would pay a hundred dollars a year to have a child taught in one of the mission schools, because they are forced to confess their higher educational efficiency and moral tone. Even a mandarin himself lately urgently besought admission for his own son to a school already full, because he was to be absent for a year and dared not risk the moral influence of the government school.

Surely the Church of Christ must cast off apathy. It will not do to be asleep or half awake while China is fully awake. We must beware lest, before we get fully aroused to our opportunity the day of decided action and interposition has passed by and the present open door has shut.

A CHINESE WOMEN'S CHRISTIAN CONFERENCE

A remarkable conference of Christian women met not long since in Wei Hsien, the Holy Land of China. There were three hundred women, representing over two hundred villages, and

two hundred more came from the neighborhood. Here was a gathering of women, some of them over seventy, who had hobbled on their bound feet for forty miles or less, carrying bedding, hymn-book and Bible. More remarkable still is the fact that their husbands encouraged them to go—tho many had never before been more than two miles from home.

Mrs. Roys, formerly of Smith College, writes that we might not consider the meetings wholly decorous. The "young tyrants, the babies, tired of sitting still, demanded a promenade pick-a-back up and down the aisles, and there was the freest exchange of greetings in penetrating tones between friends separated by half the audience." Moreover, when the meeting was thrown open, several would rise to their feet at once, uttering an imperious "I speak," with its unmistakable implication, "Let all the earth keep silence before me."

The program included topics decidedly oriental: the family relationships, beginning with the daughter at home, her betrothal, the wife, the mother-in-law, the meaning of church membership, personal work, Sabbath observance, family worship, prayer and personal Bible study; unbinding the feet—a discussion which led two hundred and five of those present to unloosen their bound feet.

Mrs. Roys says that the afternoon meeting of the closing Sabbath was broken up entirely by the spontaneous desire of the delegates to go out for personal work on the street where thousands of women were wending their way to a temple to pray to the gods for a fruitful harvest. "What a hopeful sign for the future when a religious conference can not hold one

session because the delegates were all engaged in personal work!"

AN IMPORTANT MEETING IN JAPAN

The students of to-day will be the leaders of to-morrow. It is therefore of immense importance that the schools and colleges of mission lands be permeated with the spirit of Christ. This is the aim of the World's Student Christian Federation, under whose auspices the first international conference in the Far East is to be held in Tokio, Japan, April 3-7, 1907. This is the seventh conference of the Federation, which includes 1,900 separate societies with a membership of 113,000 students and instructors. The conference in Tokio will bring together for the first time the leaders of the forces of Christianity from all parts of Asia, and will afford to the leaders of other Christian student movements an opportunity to obtain in a short time a wide acquaintance with the problems of missions.

A YOUNG PEOPLE'S CONVENTION IN INDIA

One hundred delegates from six missionary societies gathered in Jubulpore November 7-9, to hold a young people's missionary convention. The delegates represented the Christian Endeavor, the Epworth League, and the Sunday-school movements in the central provinces. A fine spirit of unity and brotherhood prevailed. Dr. T. S. Johnson, who has worked over forty years in India, presided; and addresses were given by Rev. H. Halliwell, general secretary of the Christian Endeavor Movement of All-India, and Rev. Richard Burgess of the India Sunday-school Union.

The vernacular mass-meeting in the station theater, presided over by a

Hindustani padri, was a marked success. Five hundred were present, and half the speakers were Indians.

A resolution was unanimously passed that a similar convention be held annually. There is need of such conventions. The central provinces are as large as Scotland and Ireland together, and out of a population of 12,000,000 there are not 20,000 Indian Christians. In some parts the ratio is one Indian Christian to every 3,000 of the people. The surest and quickest way to evangelize these millions is through the young people.

SLAVERY ABOLISHED IN BAROTSE-LAND

On July 16 the proclamation was made of the abolition of slavery in all the country ruled by the Marotsi. The secretary for native affairs (Mr. Worthington) induced the king and his council to make the proclamation, but this would not have been possible except for the influence of the Gospel. This was evident in the preaching of the missionaries on this theme; in the altered conditions of slaves and in the emancipation of many. It was perhaps still more evident in the change of mind of some of the king's council, and especially in Mokamba, the Christian prime minister. Twelve months ago he promised to fight for the freedom of the slaves, for he saw it was God's will. The Ngambela (prime minister) said that as the tribes subjected by the Marotsi had taken many manners from their masters, so now they were all called to take the manners of the British, as they were under their rule. Therefore they would give up slavery. This is an indication of the great influence British missionaries may exert in leading these people to Christ.

HOPE FOR REFORM IN PERSIA

William Eleroy Curtis, the newspaper correspondent, writes that General Morteza Khan, the Persian minister, has informed him that the political situation in his country will not be changed and that the reforms which are now going on will not be interrupted by the death of the shah, because his successor, Mohammed Ali Mirza, will follow his father's example and continue his policy. The new incumbent of the Persian throne is said, however, to be non-progressive. He has not favored reforms as a prince, has opposed missionary work, and in many ways has shown himself unfriendly to the highest welfare of his people.

Persia, like Russia and Turkey, has been an absolute despotism. The shah has been nominally, at least, an absolute ruler within his dominions and master of the lives and property of all his subjects. The entire revenue of the country has been his personal income, altho he has been expected to pay the bills of the government. All the laws are based upon the precepts of the Koran and the accepted doctrines of Islam as laid down in the sacred book of the prophet and interpreted by the priests. Nevertheless, yielding to the pressure of his ministers and other influential men, in January last year the shah promised his people a share in the government and proclaimed a decree providing for a parliament which will frame a constitution for the kingdom and will meet annually hereafter for the purpose of revising old laws and edicts and enacting new ones as they may be required.

The new shah has already come into conflict with the new assembly by undertaking to revise the constitution

granted by his father. He proposes to add to the Senate forty members, who shall be nominees of the Crown and royal officials. To this body the Assembly must submit all proposals for reforms. The Assembly refuses to accept the change and thus there is a conflict between it and the Crown. It is suggested that the Regent may force the plan without the consent of the Assembly, but the latter threatens that if he does so, they will proclaim a "Bast," which will close the bazaars and the chief mosques. We can but hope, for the sake of the peace and future prosperity of Persia, that the shah will yield to the wishes of his people and not attempt to nullify the concessions granted by his father.

RELIGIOUS TROUBLES IN FRANCE

France is in a state of ecclesiastical, if not of religious, revolution. The nation is seeking to set itself free from the shackles of Roman Catholic control, and it is not to be wondered at that there is bitter opposition on the part of the church which claims to be the only organization representing the Kingdom of God on earth. Many of those who favor the new church laws are Christians who do not desire freedom from religion but freedom for all religions, and with religion and politics separated. The Catholics, Protestants and Jews are all affected by the new laws, as all except the small "Free Church" formerly received support from the state. Only the Roman Catholics object strenuously to the new order of things, and the objections find their impulse in Rome. The Pope, by his decree, compels the French priests to choose, not between the laws of man and the laws of God, but between allegiance to the Pope and loy-

alty to the French government. Protestants and Hebrews suffer financially under the new law, but find no difficulty in carrying on their worship and work in harmony with the new conditions.

The Protestants in France number only 600,000 as compared with 36,000,000 Roman Catholics. The former have not, therefore, forced the separation of Church and State. The Protestant leaders believe in the principles involved and have faced the new situation in fine spirit. They have organized associations for worship and have thus become custodians of their property.

UNION OF FRENCH PROTESTANTS

One of the most important events in the history of modern French Protestantism is the union of the Reformed churches of France as a result of the new Separation law. This will unite their forces and strengthen their hands for more aggressive evangelism.

In response to the call, over one hundred Protestant Churches sent delegates to the Assembly at Jarnac, and thus showed the deep desire of a closer tie. M. Paul Monod was chosen president of the convocation.

The first three articles of the Declaration of Union contain a simple confession of faith: "In Jesus Christ, as Son of the Living God, and Savior of men; the unique religious value of the Bible, document of the progressive revelation of God; and the right and duty of churches and of believers to put into practice free investigation in harmony with the rules of the scientific method, and the reconciling of modern thought with the Gospel." The form of union adopted is the Presbyterian, and the governing body a general synod.

THE LIFE AND WORK OF BISHOP SCHERESCHESKY *

THE STORY OF A PATIENT SUFFERER, AND HIS ACHIEVEMENTS

BY REV. LOUIS MEYER, 22 SOLON PLACE, CHICAGO

Samuel Isaac Joseph Schereschewsky was born in Tauroggen, Russian Lithuania, on May 6, 1831, the son of orthodox Jewish parents. It was the hope of his parents that he should become an honored rabbi, and his education was in accord with this hope. Thus he received diligent training in the usual orthodox Jewish studies—the Hebrew Scriptures and the Talmud—at first in his native town, then in the rabbinical school of Krazi, an adjacent town, then in the rabbinical school of Zitomir, and finally at the University of Breslau, in Germany. The circumstances of his parents were moderate, and the young student was obliged to support himself by giving lessons in Hebrew, in the study of which language he had made remarkable progress.

The First New Testament

It was during these years of study, while still in attendance at the school in Zitomir, that a copy of the New Testament in Hebrew reached Schereschewsky. A fellow student had obtained it secretly from a missionary of the London Jews' Society in Königsberg, had read a part of it and, finding nothing good in it, presented it to Schereschewsky. He, too, read it, was attracted by its contents, and secretly began to compare its contents with the Old Testament prophecies. Soon the young rabbinical student became convinced that Jesus is the Messiah, but alas, his faith was only intellectual. There was therefore no inclination to acknowledge the Savior

in public and to brave the storm of persecution which was sure to follow his baptism. Yet the young Jew felt that he must escape from the Jewish surroundings and go to a country where he could throw off the fetters of Talmudism, which were now becoming most burdensome to him. He decided to go to the land of liberty, America, and reached Hamburg, whence he expected to sail for New York, in the summer of the year 1854. There he came into personal contact with a missionary to the Jews, Jacobi, who lived in Altona, at that time belonging to Denmark. Jacobi, who was a Hebrew Christian himself, understood well the difficulties of the young man and quickly gained his confidence, but he was not able to persuade him to surrender fully to Christ.

The New Home in New York

When Schereschewsky finally left Hamburg for New York he carried with him a letter of introduction and hearty recommendation to Jacobi's friend, Rev. John Neander. Neander, likewise a Hebrew Christian, was a pastor in Brooklyn and also a missionary to the Jews in New York for the Presbyterian Church. He was a man of great ability and of deep consecration to his work. Schereschewsky, who landed in New York in the autumn of 1854, went at once to Neander, who received him kindly and did all he could to help the stranger. Through him the young Russian Jew became acquainted with other Hebrew Christians, among them Rev. Julius

* This sketch is chiefly based upon facts furnished by the Bishop himself some years ago. Pronounce the name Shérshéfski.

Strauss, the associate of Neander in his missionary work, Gideon R. Lederer,* an independent Baptist missionary to the Jews in New York (from 1855 to 1876), and Morris J. Franklin (still living as M.D. in Jerusalem), who were destined to have great influence upon Joseph Schereschewsky. They talked with him about Christ, studied and searched the Scriptures together with him, and in every way tried to lead him nearer to the Savior and to a profession of his faith in Him by public baptism. But Schereschewsky's belief in Christ remained that of the head and, while he was separating himself almost altogether from his unbelieving Jewish brethren, he felt no inclination to brave persecution and trial, which were the share of any baptized Jew.

New Birth

Thus the months rolled by and the time of the Passover of 1855 drew near. At that time there was gathered a noble band of Hebrew Christians in New York, nobler in fact than any that has ever been gathered in any other city or at any other time in America, and the members of this band, tho belonging to different denominations, had closest spiritual fellowship one with the other. They decided to celebrate the Passover, as Jews who believed in Christ, as a national feast, and invited Schereschewsky to be present at the celebration. He gladly accepted the invitation

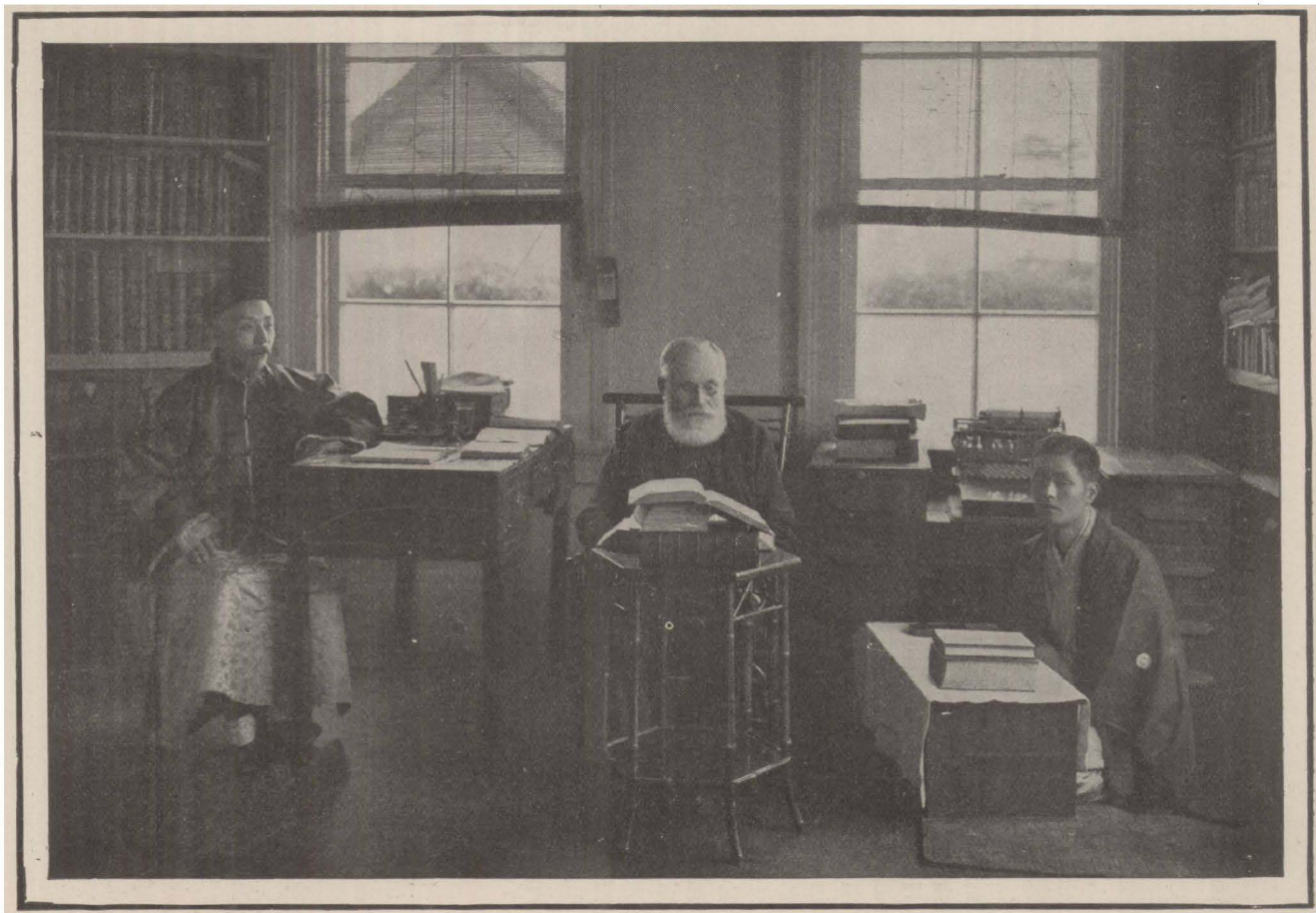
and became the witness of a most touching scene. The meal having been partaken of, one after the other of these Hebrew Christians arose and testified of his faith, and hope, and joy in Christ. The voice of praise and prayer was heard, and the stirring influence of the Holy Spirit was felt by every believer. Schereschewsky* sat there and listened to the testimonies and the praises. Slowly his head dropt into his hands. Then sobs began to shake his body, and those around him could see that a great battle was being fought in his heart. Then he began to get calmer and quieter, and his lips moved in silent prayer. At last he jumped to his feet and, with the tears streaming down his cheeks, with a voice choked by emotion, he broke out into the cry, "I will no longer deny my Lord. I will follow Him outside the camp." Joseph Schereschewsky had been born again. The intellectual faith had become live faith.

Baptism and Preparation for Life-work

Now Schereschewsky desired to be baptized and, persuaded by Lederer that immersion was the right mode of baptism, applied to a Baptist minister, who immersed him after a due course of instruction. His most intimate friends urged the young Hebrew Christian to consecrate himself to the service of the Lord, and he finally decided to prepare himself for greater usefulness by studying theology. Thus, at the close of the year 1855, Samuel Isaac Joseph Schereschewsky entered the Western Theological Seminary of the Presbyterian Church in Allegheny, Pa., where the celebrated Professor

* Bishop Schereschewsky, in his letter to the writer, denied the truth of the statement published by Franz Delitzsch in "Saat auf Hoffnung" years ago, that Lederer found him, a poor glazier, crying out the offer of his services upon the streets and, becoming thus acquainted with him, took him to his home and led him to Christ. But the Bishop, at another time, frankly acknowledged that his first months in New York were months of great poverty and suffering.

* This remarkable scene was described to the writer by an eye-witness.



Courtesy of *The Spirit of Missions*.

THE LATE BISHOP SCHERESCHEWSKY AT WORK IN HIS STUDY IN JAPAN

Plumer took especial interest in him. The great talents of the young Hebrew Christian were recognized by professors and students in spite of the peculiarly broken English which he yet spoke, and all were exceedingly kind to the homeless foreigner. Schereschewsky was very poor, and he therefore accepted gladly the liberal aid of the Presbyterian Board of Education. Quickly the years of theological study and of preparation for the ministry passed by, and Schereschewsky was licensed to preach the Gospel. He was looking forward to his graduation from the seminary in the spring of 1858, when conscientious scruples in regard to some of the tenets of the Presbyterian Church arose in his mind and caused him to join the Protestant Episcopal Church. Doctor Lyman, subsequently Bishop of North Carolina, admitted him, and he became a candidate for orders in the Diocese of Maryland under Bishop Whittingham. In the autumn of 1858 he entered the General Theological Seminary in New York.

The Call to China

After prayerful consideration of his future life and work, Schereschewsky, now in his twenty-ninth year, came to the conclusion that God had called him to preach the Gospel to the heathen in China, and he applied to the Board of Missions of the Protestant Episcopal Church to be sent to China as a missionary. His request was granted, and in July, 1859, he was ordained deacon in St. George's Church, New York, by Bishop Boone, the first bishop of China, with whom and other missionaries he sailed immediately for China.

The Life-work Revealed

The talent of the young Hebrew Christian for the acquirement of languages was clear to all his collaborators and especially to Bishop Boone. He was therefore stationed at Shanghai, where he had the best opportunity to acquire the Mandarin and the Wen-li. At Shanghai, Bishop Boone ordained him a presbyter on October 28, 1860. In the same year he was stationed in Peking, where he at once engaged in missionary work. He had already in view the translation of the Holy Scriptures, altho he first assisted in the translation of the prayer-book into Mandarin (published in 1865). During a visit to Shanghai in 1868, he found his life companion in Miss Susan M. Waring, of New York, a missionary teacher in Shanghai. They were married on April 21, 1868, and returned immediately to his work in Peking. Mrs. Schereschewsky conducted faithfully and successfully the day school, while her husband was busily occupied with the translation of the Bible into Mandarin, the Shanghai colloquial. The task was great, especially since he translated the Old Testament from the original Hebrew and the New Testament from the Greek, being assisted in the latter by a committee of other missionaries. The Old Testament was published in 1875 after many years of hard labor, during which Schereschewsky had never failed to preach the Gospel either in Peking or to large crowds outside the city's west gate every day.

Rest at Home and Earthly Honors

Tired and weakened in strength by sixteen years of arduous labor in the service of the Master, the now widely

known missionary asked for a well-earned vacation, and in the summer of the year 1875 went with his wife and his two children to the United States. He was received with great honor by the Church, which he had represented so faithfully. Columbia College honored him with the title of Doctor of Divinity in 1875, and Kenyon College, of Gambier, Ohio, followed with the same title in 1876. At a special meeting of the House of Bishops, held in October, 1875, he was appointed to the Episcopate of Shanghai, which honor he modestly and firmly declined. But when the appointment was renewed in 1876, he accepted the office. On October 31, 1877, Joseph Schereschewsky was consecrated Missionary Bishop of Shanghai by the presiding bishop, Smith, assisted by fourteen other bishops, in Grace Church, New York.

Return to China

During the two years' sojourn in the United States Bishop Schereschewsky vigorously appealed for funds for a missionary college in China to educate native teachers and ministers. In spite of the straitened financial condition of the country he succeeded well, and was ready to return to China for the building of the college in the spring of the year 1878. The return trip was made via England, where he attended the Lambeth conference of that year, and via France, where he sojourned a short time on account of weakened health. He reached Shanghai on October 20, 1878, and became immediately engaged in arduous labor and in the preparation for the building of the missionary college. A suitable tract of land containing thirteen acres of fine land and located about five miles from Shanghai was purchased with

the funds collected, and on Easter Monday, 1879 (April 14), was laid the corner-stone of St. John's College, the first Protestant college founded in China.

Commencement of the Time of Suffering

In the year 1881 the bishop's duties called him to Wuchang, one of the stations founded by Bishop Williams on the Yang-tse-Kiang, and there, in August, he had an attack of illness (either heat apoplexy or some cognate complaint) which disabled him and induced partial paralysis. He was removed to Shanghai and subsequently sent by the physicians to Europe, where he was under treatment for some time. Finding himself only measurably recovered, he resigned from the Episcopate in the year 1883, and his resignation was reluctantly accepted by the House of Bishops. Then, in 1886, Bishop Schereschewsky returned to the United States with his family, having recovered but partially the use of his hands and feet and having still some difficulty in his speech.

Years of Patient Labor Amid Sufferings

In spite of his disability the sufferer determined to translate the Scriptures into the Wen-li, the literary language of China. For a short time he did this by dictation, but being treated especially in the hands in a sanatorium in Geneva, New York, he proceeded with this work by means of a typewriter, using the Roman alphabet to write out the Chinese characters. When this work was nearly completed, he applied to the Board of Missions to be sent out again to China. His request was granted, and on August 15, 1895, he started with his wife and daughter from Cambridge, Mass., for Shanghai, provided with funds sufficient for the

publication of the Wen-li version of the Bible.

A year and eight months were spent in Shanghai, in company with a number of Chinese scribes, in the work of transliterating the Chinese written words into the Chinese characters. Then the American Bible Society invited him to go to Japan and superintend the printing of a revised version of the Old Testament in Mandarin, of which he had published the first edition in Peking in the year 1875. Thus Bishop Schereschewsky went to Tokio, Japan, where he resided until his death on October 14, 1906.

He had intended to supervise the printing of the revised version of the Old Testament in Mandarin and of the new version in Wen-li at the same time. But this became too complicated, and he first published a small tentative edition of the New Testament in Wen-li and then continued the work of preparing the Mandarin Bible for print. That being completed, he resumed the preparation of the Wen-li version for the press and had the joy of seeing this great work finished in the beginning of the year 1903. From that time on he began to work on a revised Mandarin Bible with references, and in spite of continuous serious illness, which finally caused him to seek relief in the missionary hospital, he labored diligently almost to the last moment of his long life.

Bishop Schereschewsky translated the Psalms into the Shanghai colloquial in 1861, and after that the P. E. Prayer-book into Mandarin. In 1865 he began the translation of the New Testament into Mandarin, being assisted in this work by five other missionaries, and also the Old Testament, which was wholly his own work and

which it took eight years to finish. Then followed the easy Wen-li translation of the whole Bible. When this was done, he revised and perfected both versions, and after the completion of that laborious task, he made them both reference Bibles, the first in any Chinese dialect. Priceless are therefore the results of the toil of this wonderful Hebrew Christian scholar, not only for the new Christendom of the Empire of China, but for all Christendom.

Bishop Schereschewsky's name is inscribed with letters of gold upon the table of missionary heroes, and while Max Müller of Oxford called him one of the most learned Orientalists in the world, we would gladly call him one of the great Christian men of the last hundred years. The eloquent report of the special committee of the House of Bishops of the Protestant Episcopal Church in 1875 was but just when it said, "The Old Testament has been translated by Doctor Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly a half hemisphere. Doctor Schereschewsky, as he comes to us from his hard-fought field, bringing his Chinese Bible as the *spolia optima* of his victorious faith and work, presents to the Church a sublimer spectacle than any hero

that has ever moved over the Via Sacra at Rome or up the steep of the Acropolis at Athens."

But since these words were penned the grace of God enabled Bishop Schereschewsky to do still more heroic and faithful service to the Master's cause. When God laid His chastening hand upon him and the paralyzed hands were no longer able to hold the pen, he sat before the typewriter for eight long years, working eight hours each day, striking the typewriter with the forefinger of each hand, the only fingers he could use, until the typewriter had printed in Roman letters more than 2,500 pages of letter paper in Chinese, and the Bible was translated.

For almost twenty-three years Joseph Schereschewsky sat in the same chair toiling at his translation work. His bodily sufferings were almost continuous, yet the Lord gave him grace and power to work with such vigor that two scribes were required to keep

pace with him. Thus engaged in the Lord's work, he was a Christian hero and a true "example of suffering affliction and of patience."

What changes did God's grace work in this man's life! A poor Jew, growing up in the traditions and superstitions of the fathers, receives a Hebrew New Testament. He believes that Christ is the Messiah, but his faith is weak and of the intellect only. Then God leads him into a new country and among true Christian friends. In a strange manner he is caused to surrender fully to Christ, and at once the Holy Spirit comes upon him. Then by the grace of God the young Jew who follows Christ without the camp, becomes a blessing unto millions of benighted heathen, and a glorious example of suffering affliction and of patience unto the saints. Truly, truly, the paths of the Lord are past finding out, and them that honor Him, He will honor.

PORT ARTHUR AND DALNY A YEAR AFTER THE WAR

BY REV. J. G. DUNLOP, DALNY, MANCHURIA

Missionary of the American Presbyterian Church

Once during the war and again a year after its close, it has been my privilege to visit these famous Far Eastern cities. It was a particular privilege, for on neither occasion were they open to foreign residence or travel. As in the old Russian days, so also under the Rising Sun flag, so long as war conditions continued, it has been by special exception that any European has been able to enter Manchuria or to move about in the country. It is an evidence of the place which Christianity has won in Japan, and especially of the esteem in which

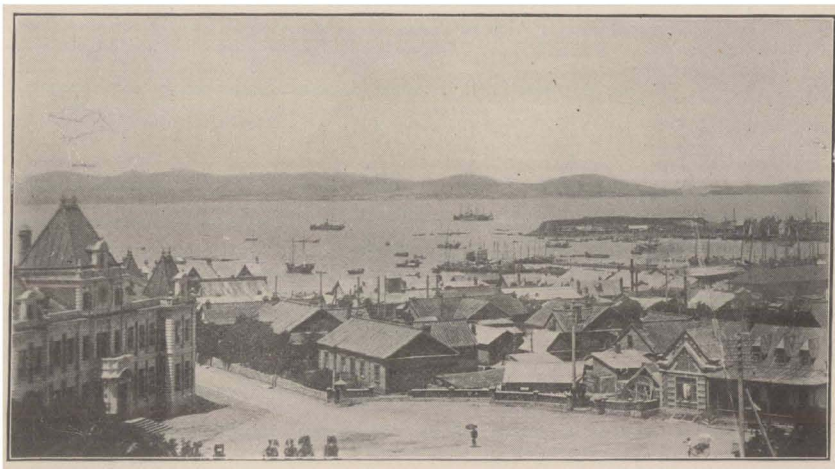
the Young Men's Christian Association is held, that at a time when British military and naval officers, American and British consuls, and merchant princes of the China ports were being refused permission to visit the scenes of the history-making conflicts around Port Arthur and elsewhere in the Liao-tung, the request of the writer, a plain Young Men's Christian Association army secretary, to go on an errand of Christian effort to the same places was immediately granted, not once only but twice.

To the mere visitor Port Arthur is

a place of thrilling interest. My first visit was not long after Stoessel's surrender. The harbor was still littered with the ruins of the splendid Port Arthur squadron. Two of the ships, the *Bayan* and the *Poltava*, had been raised, and visitors were allowed aboard the riddled and rusty hulks. At the signal station on Golden Hill you found yourself just above the wrecks of the many ships sunk or run on the rocks by the Japanese in their efforts to seal the harbor. In a cave in a hillside at the back of the dock-

would gather some first-hand and vivid impressions of what a modern siege means. Had you any doubts about the truth of Sherman's dictum about war? An afternoon on 203-Meter Hill, where within the space of two or three acres thousands of men writhed in their death agony and where their bones, their skulls and scraps of their uniforms and accouterments were yet to be seen,—a very short time there would dispel all your doubts.

This last year Port Arthur was con-



A VIEW OF DALNY AFTER THE WAR

yard you could see Stoessel's perfectly protected telephone "central." Had you business with the Japanese commandant you would meet him in the former parlor of Admiral Makaroff, the most luxuriously furnished room I have seen in the East. Did you wish to visit the famous fort-hills? A soldier guide was easily procurable; in an hour a Russian drosky would land you anywhere within the battle-zone, and in scrambling over parapets, through barbed wire entanglements, through or over saps and bomb-proofs, and into forty-foot deep moats, you

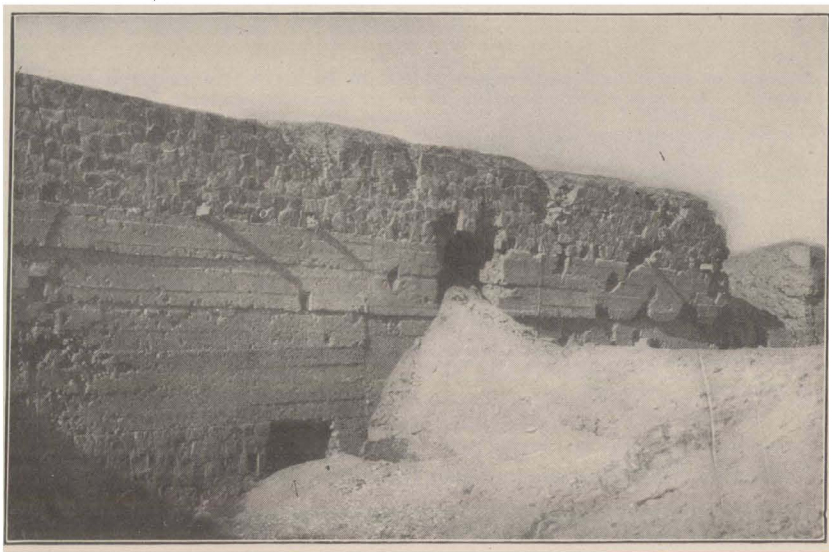
siderably changed. All the sunken battleships and cruisers have been removed from the harbor and only two gunboats remain—the *Amur*, knocked over in the dock with her funnel resting on the masonry at the side, and the *Giliag* lying on her side on the bottom of the harbor.

The metal-strewn hills have been cleaned up. A year ago shrapnel and rifle bullets were to be picked up at every step. Unexploded shells of every size from hand-grenades to the 500-pound monsters of the 11-inch mortars were to be seen on all sides, and even

in the streets of the "New City" one stumbled over splinters and fragments of shells. To-day the shells and fragments are to be found only in the junk-shops of Port Arthur, and crops of vegetables and millet mantle with living green some of the fort-hills where desolation and death reigned during the five months of the siege.

The bloodstains and the gruesome discoloring of the soil around the

been dismantled with the exception of a few which remained intact at the close of the siege, and the Japanese are thus far doing nothing to refortify the place. The proud "New City," in which most of the Russian offices and residences stood, is a desolation, the streets neglected and overgrown with weeds. The Russians have not come back and are not likely to come, and so far the Japanese have found no use



SOME OF THE RUINED FORTIFICATIONS AT PORT ARTHUR

edges of some of the shallow, overcrowded graves have disappeared. There was no trace left of the largest blood blotch, a dreadful black smut twenty feet by four or five feet on the side of 203-Meter Hill which was in evidence for many months after the last fighting. God's healing rains have washed the hill clean and are filling in and covering with the green of His love the trenches and other scars left by man's lust and hate.

But Port Arthur seems dead. There is a garrison, naval and military, of many thousands, but the forts have

for most of the buildings. Some large and costly new buildings, like the vast hotel which was to be the most luxurious hostelry in the Far East, stand half completed, with many shot-holes through their walls and their piles of brick scattered over the ground.

Many of the Chinese have not returned, for they were a parasite population from Chefoo, and where there are no Russians there is nothing to live on. The few Japanese tradesmen who have come in live in a mean way in the old Chinese city. They are mostly innkeepers and provision deal-

ers who serve the garrison and the many Japanese visitors to the fortress. These and a few civil officials and families of officers constitute the Japanese community. The whole place is dingy and squalid and very different from the gay city of the Russian regime.

The one bright, growing concern in Port Arthur is the Young Men's Christian Association. It is still housed in the former Russian church, a finely located and most commodious building. This building was given to the Association when work was begun in Port Arthur. It had been rather seriously wrecked by Japanese shells, and the floors, roof, and ceilings still show the marks, but the house was put in thorough repair by the military authorities. Tables, chairs, iron beds, blankets, samovars, lamps, and a piano were also given, and for a year and a half only sympathy and helpfulness have been experienced at the hands of those in authority.

In accepting this official assistance the Association has not abated its evangelistic zeal or otherwise compromised itself one jot. The two secretaries in charge were trained at Dalny under Doctor Fukuda, one of the noblest of Japanese Christians, who spent nine years as a student in Edinburgh and is an ardent disciple of Henry Drummond. As a result evangelism has bulked larger in the Dalny and Port Arthur Associations than in any other with which I have ever been acquainted. A church has been organized in each place, and each church has in connection with it a Sunday-school, a temperance society, and a women's meeting.

During my five days in Port Arthur last July, the weather was alter-

nately rainy and extremely hot, but seven meetings, all well attended, were held during that time. The Sunday was the first anniversary of the opening of the building and it was a high day. Between dawn and dark probably 2,000 people visited the building or attended one or another of the meetings. Four men and two women were baptized, and nearly thirty of us sat at the Lord's table. To the Sunday morning preaching service the commandant of the naval garrison sent a party of bluejackets on church parade, and he himself attended the Saturday night preaching.

This work goes on and is the one power for cleansing Port Arthur. The place was magnificent and corrupt in the Russian days. It is dingy and rotten now. Between Russian heathenism and Japanese heathenism there is little choice. Unspeakable conditions exist in any port of the East where Christ is not honored and loved.

The situation at Dalny is extremely interesting. Here there are fewer soldiers than at Port Arthur—less than 3,000 altogether—but far more civilians. In July there were between 8,000 and 10,000 Japanese civilians in Dalny, with the number constantly increasing, and as the city is the terminus of the Southern Manchurian Railway, there is a large railway staff—about 2,000 altogether. The Chinese population of Dalny numbers about 30,000.

In Dalny the Young Men's Christian Association has given place to the Presbyterian Church (Japanese), organized since the close of the war. Work is carried on in the centrally located association building—one furnished by the military authorities. A much better building, the Russian

church and school, was offered to the church, but it was claimed by the Russians on behalf of their former civilian population, and this claim had not been adjudicated upon when I was there. The administration offered also free land for church building or missionary residence, or both, and assistance at least in securing cheap building materials if a church or missionary residence were erected.

These kindnesses indicate the official attitude in Dalny. I met the acting administrator and he assured me of deep interest in the work of the church and especially in the proposition to station an American missionary in Dalny to work among the Japanese. A missionary was asked for by the Dalny Church to act as pastor, the church, tho composed entirely of Japanese, offering to pay part of the missionary's salary. Rev. T. C. Winn and Mrs. Winn, for nearly thirty years missionaries in Japan under the Presbyterian Board (North), have now gone to Dalny in answer to this call. The authorities, pending a better arrangement, have cleared out the Japanese lessees of the "Paradise Beer Hall," and the one-time beer hall is now the missionary residence, and no doubt the center of many beneficent activities. The Japanese officials sent to the highest places in Manchuria are selected especially with reference to culture and experience of life and work in America and Europe—one might almost say, selected with reference to their sympathy with Christianity. Some of them are Christians and others have Christian wives. This class, the most influential in Manchuria, will be accessible to the missionaries in a degree almost unknown in Japan. The missionaries will also have an enviable

field among the 100,000 Japanese, civilian and military, in the other centers—Port Arthur, Newchwang, Liaoyang, Tieling, Mukden. The writer knows from experience how impres-



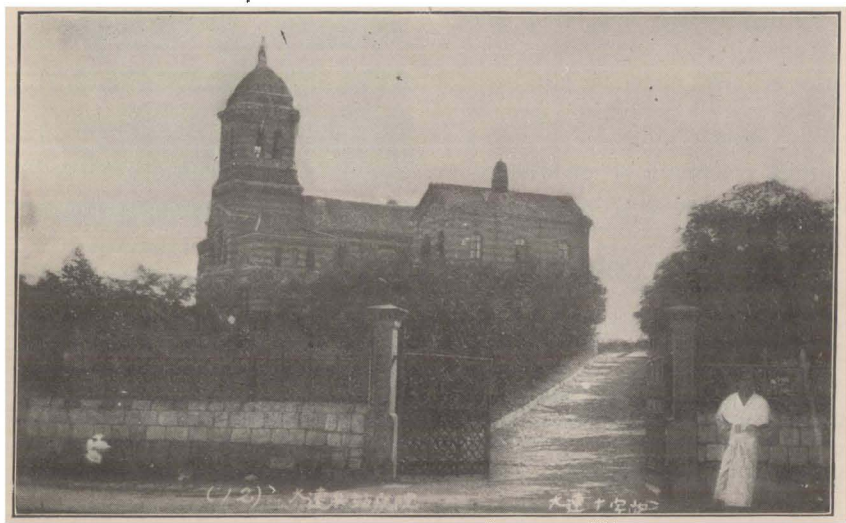
H. OZAKI, A CHRISTIAN JAPANESE OFFICER

sionable these people are, how surprised and pleased they are to hear their Japanese tongue from the lips of a European. Of course they are used to that in Japan, but it is to them a surprise, almost a flattery, in Manchuria.

The church at Dalny includes some of the grandest Christians to be met anywhere—such men as Colonel Hibiki, surgeons Ozaki and Hoshino, and several civilian Christians from Japan. One of these, Mr. Maſutomi, has for some months carried on a rescue work which has saved some scores

of poor girls, many of whom had been brought to Manchuria under promise of respectable employment. This traffic and the shameless way in which the trade of prostitution is carried on have made Japanese womanhood a stench in the nostrils of even the Chinese. The afternoon of my arrival in Dalny I met Colonel Hibiki setting out to conduct the funeral of one of the rescued prostitutes. The Colonel is beyond comparison the busiest man in Dalny. One could never talk with him for fifteen minutes, day or night, without being interrupted by orderlies with telegrams or other papers for inspection. The last night of my stay at his quarters—formerly the largest hotel in Dalny—I heard him at his work in the room next mine till three o'clock

in the morning. This is the Christian officer whose task it was to receive, store, and forward to their proper destinations the hundreds of millions of dollars' worth of stores required for an army of 640,000 men and 130,000 horses. All through the war he made time for frequent preaching, and when I found him last summer at Dalny he had for weeks been doing most of the preaching in the Dalny Church. Apart from his preaching, his life is the grandest witness for Christ, among the Japanese, in all Manchuria. There are other Christian officers in the army of occupation nearly or quite as good as Hibiki. The potentialities of Japanese Christianity in the new territory may be judged from the personality of some of these men.



A RUSSIAN CHURCH AND SCHOOL AT DALNY

This has been offered by the Japanese authorities for use as a Japanese Presbyterian Church

THE INFLUENCE OF JAPAN ON INDIA

BY B. R. BARBER, CALCUTTA, INDIA

Secretary of the College Branch of the Y. M. C. A., Calcutta

The people of India have been inspired by the glorious achievement of the victory of Japan, a heathen nation, over a Christian country. On the other hand, they have been smarting under the unwise action of Lord Curzon in pushing through the Imperial Council, against the wish of the people, the bill for partitioning the province of Bengal, and this, together with the statement of the same ruler as to their lack of veracity, has caused them to ask: "What is the secret of Japan's greatness?" in order that they might better their own condition.

There is no doubt whatever that British rule has been of immeasurable benefit to this people, and while the great majority recognize this and are grateful for it, there is a not inconsiderable number of the educated classes who feel that the time is about at hand for India to have a much greater share in the control of her own destinies. This feeling has been encouraged by Japan's recent successes in the Russo-Japanese war, and by "an example unparalleled in history of the moral greatness attainable by a nation without the help of Christianity."

The consequence of this feeling has been unrest and uneasiness, chafing under restraint and practical serfdom, an antipathy toward some existing institutions, however good, and a bitter hatred of others, resentment toward foreigners in general and Britishers in particular, and this ill feeling has extended even to missionaries and their work.

The men of India say, if Japan has achieved such greatness by her own hand without the intervention of any foreign power, nay, rather in spite of it, why can not we do the same? If she has conquered China, Korea, and Russia in battle, and brought herself to a place of recognition commercially and politically among the powers of the world, gaining great respect in diplomatic circles; if she sends ninety-three per cent. of her boys and girls of school age to the institutions of learning; if she has done all this and more, and still retains her ancient religions, why is it that we, a larger and older nation, find ourselves still nursed by a foreign people while Japan has attained the vigor of manhood? Why should we abandon our old religious principles and our ancient sacred institutions? Why? This is a refrain finding expression in many a heart in India to-day.

Let us rejoice in the awakening of a new national spirit. India has never had a sense of patriotism. She has no *esprit de corps*. In fact, she has had many things against it, many races, many tongues, many religions. Japan is practically one in race, language, and religion.

Not a few in searching for the cause of Japan's progress have tried to divorce it from her acceptance of Western standards both in government, religion, education, and commerce. They have failed to see that she is abandoning the old methods and forms, and is taking what is good, without prejudice, from every

country, at the same time taking care to assimilate it and make it her own. It is said that she got her guns and warships, her naval and military instruction, as well as her educational systems, from the West. By the judicious use of them she conquered a Western nation. Some believe she can accept Christianity and make her people better Christians than those found in the West.

For the purpose of setting these facts in their proper relation, the national councils of the Young Men's Christian Association of India and Japan agreed that it would be wise to send a deputation of two representative Japanese to India, to speak to the educated men in the principal centers of that great empire. Accordingly, as has been mentioned in these pages, two months were spent by Japanese Christians in visiting the larger cities, such as Calcutta, Allahabad, Lahore, Bombay, Madras, Bangalore, Colombo, and Rangoon.

The men chosen for this important mission were eminently qualified for their task. What they should say and do was to stand before the world, and they must be ready to face criticism and to vindicate their every statement. Dr. S. Motodo is an eminent educationalist, and the Rev. T. Haroda is pastor of the oldest Congregational church in Japan. Both were educated according to Western standards, both were widely read and well-informed on matters pertaining to East and West.

They were possessed with strong personalities, and everywhere exhibited that ease, grace, and winsomeness of manner so characteristic of the Japanese. They were thoroughly conver-

sant with the life and character of the Indian people, and for this reason were able to deal pointedly yet sympathetically with national and individual weaknesses. In private intercourse or public address, whether to Christians or to non-Christians, these delegates showed wonderful tact and insight, but at the same time they were very frank and straightforward. They let it be known that they were Christians and that they believed Japan's rapid growth was due to some extent at least to her acceptance of the principles displayed in Christianity—unity, brotherhood, equality, and liberty. They implied that if India wished to acquire a place among the nations of the world, she must put aside caste, which has been her greatest drawback, give woman her rightful place, the lack of which has deprived her of true homes, and grant liberty of conscience to every individual. She must be willing, as Japan has been, to accept light from whatever source it comes, no matter to what phase of national life it applies.

The large and enthusiastic audiences which greeted them everywhere attested that the time was opportune for such a message as Japan had to give. Every reference to Japan's national spirit, to her wonderful progress or to a similarity between the two sister nations was received with applause. The speakers knew how to touch a responsive chord, and used this power over the feelings and emotions to drive home many a lesson even to the point of its hurting.

Some of the subjects treated were: The Young Men of Japan, The East and the West, The Progress of Ja-

pan, *The Growth of Christianity in Japan*, and *The Development of the National Church in Japan*. The deputation emphasized Japan's receptivity of Christian principles as the chief reason for her unprecedented advance. Thus the visit was of immense value to missionaries.

The burden of the message was independence of thought and action, the brotherhood of man, and an unbiased attitude toward truth, no matter what its source. In comparing and contrasting the strength and weakness of the two countries the messengers were able to point many a moral.

Japan is not afflicted with caste. Formerly the feudal system prevailed, but that was long ago given up, and to-day all men are equal in the sight of the law. India is caste-cursed. There is an infinite number of divisions of society whose members are not permitted to associate in any way or to intermarry. They may not greet one another, or sit on the same bench or eat together. Tho one should be starving, he can not accept food from another of a lower caste. Servants are classed with the animals. "Low caste servants and dogs are not allowed to enter here" is an inscription found over the door of a temple. They that work with their hands are despised. Education, wealth, or culture of any kind does not remove the stigma of low birth. One may be as immoral as he pleases, but to violate the minutest rule of caste is to sin. Caste even denies to the sudra any part in religion. If he calls upon the gods they will not hear him. There is no brotherhood here.

Japan grants perfect religious liberty to all. If a man is a Buddhist, he may remain one if he chooses. If he wishes to become a Christian, no one criticizes him. The number of Christian men in high places of public trust attests this fact. India does not grant liberty of conscience in religious matters. One dare not follow his own convictions and accept Christ save, in many cases, at the peril of his life. What has been, must be. Custom forbids change. She has wandered far from her own early religion, and tho that is thirty-five centuries old, the cry is raised, "Back to the Vedas!" Japan presses forward to new realms of religious truth. India is dreamy and speculative. She asks, If I probe this question, to what depths of philosophic thought will it lead me? Japan asks, What good will it do me? How can I make it of practical value?

Japan urges her women to a part in social and religious life, and shares with her the good things to which that nation is falling heir. India, on the other hand, has even retrograded. In Vedic times the woman shared equal privileges with the man; she might choose her own husband, and so far as there was education, she was given it. To-day she is married against her will, and treated to atrocious indignities at an age when she should be under the tender care of a mother. She is thought unworthy of an education, and even the animals are revered before her. She may not appear in public, and has little or no social life. A widow is doomed to a life of seclusion and suffering, or if she revolts from this, her only choice is to sell her body to the passions of men. But let us be-

lieve that such an unjust fate will not always be hers, for already a cry is heard in her behalf.

In statecraft Japan sits at the feet of the world, while India, with one of the greatest world powers as her tutor, sits sullen and mutters her discontent, not striving to learn the lesson that may make her able at some future day to grasp the reins of government. No racial questions divide the people of Japan. They are one, and in this unity is their strength. India, on the other hand, is not one in any respect. Even in former days her rulers and princes, moved by petty jealousies and bickerings, were quarreling and fighting among themselves continually.

While modern missions have operated in India for more than a century, and the number of Christians very greatly exceeds that of Japan, in matters of self-support and church government Japan seems to far outstrip her sister country after only fifty years of effort. The Japanese have asked one missionary society to hand over its entire church and mission work, and they will operate and control it. The Episcopal church of Japan has its own prayer-books, and hopes soon to have its own bishops.

This, in brief, was the message. It

was given in a kindly spirit, and was received graciously. In so far as the people at large were affected, the two countries have been drawn closer together. The bond of sympathy has been closer knit. It is not unlikely that a year hence a return deputation will be sent to Japan to learn still further the secret of her power and tell what Christianity has done for India. Another result of the visit was that a few Japanese in the port cities were converted to Christ. Some have suggested that the Young Men's Christian Association send one of its own Japanese secretaries to labor among the Japanese in India, and others have ventured the thought that Japan could promote her altruistic spirit still further by opening mission work among the Indians. There is no doubt that India will exhibit a greater readiness to accept the best standards of life and conduct when she sees others have been blest by so doing. By reason of the words spoken of missionaries and of the Young Men's Christian Association which did such excellent and far-reaching service in the recent war among the Japanese troops, the Indians are sure to be influenced to a greater degree of respect for missionaries.

DR. FREDERICK WILLIAM BAEDEKER *

Another of the heroes of faith, of whom the world was not worthy; has departed from the arena of suffering and service to the great cloud of witness bearers. On October 9, 1906, Dr. Frederick W. Baedeker peacefully passed away at Weston-super-Mare, England, at the age of eighty-four. This man was what Whitefield would have called an "extraordinary saint," and his was an extraordinary career of service. But so quietly and modestly did he do his work that few, comparatively, know even now that, like Howard, his life for forty years was what Burke called "a circumnavigation of charity."

He was by birth a German, but by residence an Englishman, and by service a Russian. After some years of professional pursuits in the Australian colonies, his steps were directed to England. The former half of his years, while not immoral, was ungodly; in fact he himself called it "infidel."

In 1866 Lord Radstock, while holding evangelistic meetings at Weston and vicinity—a guest at Earl Cavan's Lodge—came into contact with Doctor Baedeker, who had been led to the meetings by the urgency of a military officer, himself a recent convert at those same services. Interest was awakened sufficient to impel him to repeat his visit, but he made his exit before the preacher could reach him at the closing of the first service. But one night he lingered long enough for Lord Radstock to reach him. Putting his hand on his shoulder, said he: "My man,

God has a message through me for you to-night," urging him to enter the inquiry-room. In presence of the crowd he did, and the two were soon on their knees. During those solemn moments the accumulated infidelity of years was dissipated for ever. God was believed, the Savior trusted, and the joy of salvation filled his soul.

His wife, who survives him, was at that time also made partaker of "like precious faith" and, "as heirs together of the grace of life," they became one in purpose to live for others, constrained by the love of Christ who had given Himself for them, to make the Gospel known.

It is a coincidence both interesting and remarkable, that Doctor Baedeker gave his *first* address in the village of Kewstoke; and desiring to revisit the village after long absence, on Sunday evening, September 30, he gave his *last* Gospel address there—1866-1906! He found the ruin of men the same as forty years before, and he knew no remedy but the same old Gospel.

Lord Radstock had found God setting before him in Russia "a wide door and effectual," numbers high in rank being among the fruit of his labor there. Doctor Baedeker, after a time of preparation in the study of God's word, and the exercise of his gift at home, felt drawn to the regions beyond; and after heralding the good news in other Continental lands, he responded to the call to come over into Russia and help in the work begun there by Lord Radstock. As years went by frequent visits were made to

* Doctor Baedeker was an intimate friend of the Editor of this REVIEW, and while quoting from some of the noble tributes paid to him, especially by Rev. R. S. Latimer of Weston, his close friend also, we can emphatically endorse all that is here repeated, with the conviction that mission history furnishes few examples of more Christlike service.—A. T. P.

European countries, so that he was much more abroad than at home. Thousands on thousands of miles were traversed, the means of transit often being most primitive, and the ground gone over such as would test the mettle of a much younger and stronger man, but he made light of it, only remarking that it was interesting to find out what a strain the human frame could bear. Into every corner of Russia he penetrated with the Gospel message. Permits, granted by the head authorities, gave him access to all the prisons of Siberia, each permit lasting, say, two years, and then a renewal of it for another couple of years, the evangelist feeling with every extension of the privilege (granted to him alone) the importance of using it to the utmost. Journey after journey was undertaken, Bibles scattered through the prisons and elsewhere by the thousand, as well as the Gospel sounded out with the living voice. His sympathy and love for the oppressed won many a heart, and the Day alone will declare the full results of his superabundant labors where no other evangelist's foot had yet trodden! No thought of rest seemed to enter his mind even after the eightieth milestone had been passed. He went forth with all the zest and energy of former days, and the last year of his life made *four* journeys to the Continent! On at least one occasion he went right through Siberia, visiting Japan, China, and other parts *en route* for home. Some years ago, hearing of communities of Germans in Canada, he set out to preach the Gospel to his countrymen there.

The Stundists of Russia, the Armenians, and others who have had his sympathy and succor in the midst of

the fires of persecution, as well as many abroad and at home, whose temporal needs called forth his generous benefactions, have all lost a friend.

Doctor Baedeker's conversion was immediate, and he thus described it: "I went into the meeting that night a confident German infidel; I came out a humble penitent, and the disciple of the Lord Jesus Christ."

His conversion, says the Rev. R. S. Latimer, was the conversion of a second Saul of Tarsus. Called of God in the prime of manhood, he refused the temptation to ease and luxurious indolence, and laid his splendid gifts of culture and of utterance upon the altar of Christ with whole-souled enthusiasm, dedicating his life to arduous evangelistic labors. There is a striking parallel between the experiences of the great apostle of the Gentiles and this modern apostle. Both could say, "In journeyings often, in labors more abundant; in prisons more frequent, in perils of waters, of robbers, by mine own countrymen, by the heathen, in the city, in the wilderness." Engrossed in the interests of struggling communities of Christians who stood in need of his counsels and his aid, for him there came no period of rest, until he entered into the rest of the Father's house. For nearly thirty years he has undertaken protracted journeys across Europe, preaching the Gospel, distributing the Scriptures, and ministering to the necessities of the persecuted and suffering flock of God. Lord Radstock introduced him to the work in Russia, thinking that he might be of great spiritual service to his *German* fellow countrymen in that land; but his zeal for God extended his sphere far beyond the lines originally contemplated. Bohemia, Moravia,

Hungary, Galicia, Poland, Finland, and the western and southern provinces of the vast Russian Empire have been the principal spheres of his ministry.

Visit to Count Tolstoi

He had a conversation with Count Tolstoi in Moscow, in which the Count learned something about evangelical religion. The prophet-novelist, coarsely clad, received Doctor Baedeker in his plain and scantily furnished apartment. "What is your errand to Russia?" inquired the Count. "To preach the Gospel of Christ in the Russian prisons." "There ought not to be any prisons!" exclaimed the novelist. "So long as there is sin in the world, there will be prisons," was the quiet rejoinder of the evangelist. "There ought not to be sin in the world!" "What do you mean?" "I mean that, if people were properly taught, sin would not be," said Tolstoi with fiery emphasis. For answer Doctor Baedeker quoted Luke xi. 21, 22—"When a strong man armed keepeth his palace his goods are in peace. But when a stronger than he shall come upon him and overcome him he taketh from him all his armor wherein he trusteth and divideth his spoils." "That is a parable of the soul of man and the devil's mastery over it," said the Doctor. "That accounts for sin." "Where's that?" inquired the Count, greatly interested. "In Holy Scripture," he replied. "There is a stronger than we—the Evil One—against whom our natural armor of resolution and of moral codes is useless. My message to the prisoners of Russia, and to sinners everywhere, is that there is a still stronger one who is able to deliver the captives

and slaves of Satan, and to transform them into children of God."

In Russian Prisons

For nearly twenty years the Doctor enjoyed the unique privilege of free access to every prison within the dominions of the Czar, from Warsaw to the transportation settlements on the Island of Saghalien on the shores of the Sea of Okhotsk in farthest Asia, and from the fortress-prisons of Caucasasia in the south to the most northerly desolations of icy Siberia. It is said that he owed this rare privilege to the mediation on his behalf of one of Royal blood, who stood high in the favor of the late Czar, Alexander III. It has been his privilege and joy to hand a copy of the New Testament to innumerable convicts, political and other, and to accompany the gift with a few loving words of hope and help concerning Him who is the Friend of sinners.

Saghalien

"Why do you come to us?" exclaimed some of the astonished prisoners of Saghalien to him, on the occasion of one of his visits to that island of dark despair. "There is no hope for us!" We have nothing corresponding to Saghalien in the compass of our civilization. For generations the Russian authorities have sent away to that terrible island of fog and ice, the most desperate criminals of the Empire. Toiling in chains, and formerly branded with hot irons on the forehead and on each cheek, surrounded by a half-frozen sea, escape was hopeless and existence was a living death. "Why do you come to us? There is no God in Saghalien!" Tears coursed down his cheeks as he told of Him to whom of old the publicans and sinners

drew near; who was able to save to the very uttermost. And the sullen, hardened cutthroats of the most remorseless penal settlement of Czardom, listened wistfully to the music of the Gospel's joyful sound. "If I had many lives," he said in a recent address, "I could not wish to spend one of them otherwise than in carrying the good tidings of great joy to these thousands upon thousands of hapless, hopeless men, who sit in darkness and in the shadow of death all their days. Comfortable English people in homes of love and luxury, secure in the enjoyment of civil liberties, and favored above all nations with Gospel light and privilege, must not imagine they are the only men and women whom God loves. These gangs of Russian criminals have surely a share in the Heavenly Father's heart, and a place in the provisions of His infinite grace in Christ Jesus."

"What have you got in these cases?" inquired the surly captain of a Russian river-steamer. "Bibles and Testaments," replied the Doctor. "Likely story that!" grunted the captain, whose suspicious mind probably imagined dynamite and infernal machines. "What are you going to do with them?" "Distribute them in the prisons at — and —." "Do you mean 'sell them'? Convicts have not much spare cash." "No, I mean to give them freely. Convicts have souls." "Oh! you give your goods for nothing, do you? Another likely story! Here—you!" calling a sailor who stood near by, "Break open one of these cases and let us see what's inside." The case was opened. The captain reached down and brought out a plainly bound copy of the Word of God. He dived deeper, tumbling out

the contents to the very bottom. Bibles all—nothing besides! "Open that one!" he shouted. The sailor obeyed; and the case was carefully examined throughout. "Put the books back!" he ordered, and turned and walked away. Presently he returned to the Doctor. "Who are you, sir?" he inquired. The Doctor gave his name and his English address. "Did you say from England?" "Yes." "And you've come to this country to give presents of Bibles to our Russian criminals?" "Yes." "You get a good salary, no doubt?" "I receive no salary whatever." "Who pays your expenses?" "I pay all my expenses from my own purse." "Well, I call that noble! You are a man of a million! I wish I might let you travel on this steamer free of charge; but at least you shall not pay a single kopeck for the carriage of your boxes!"

Many Languages

In his addresses in England, Doctor Baedeker dwelt on the problem that Russia presents to the itinerating evangelist. A land of many nationalities and many languages—leaving out of account Asiatic Russia, which comprises two-thirds of the Empire—there are in addition to the Russians proper, the Tartars, Armenians, Poles, Letts, Finns, and many others. There are also many Germans resident in the country. In preaching throughout the various towns and villages the Doctor required the services of interpreters, as he preached in his native tongue. Those singular people, the Doukhoborts—the Quakers of Russia—held a warm place in his affections. He had labored among them, and admired their fearless adhesion to their antimilitary principles, which occa-

sioned them much suffering and privation. Sometimes in the largest room in the castle of an awakened Austrian nobleman, who had called together his friends and neighbors, like Cornelius, to hear this latter-day Peter; at other times in the quadrangle of an Armenian orphanage in Constantinople; now, in Smyrna, among a medley of Greeks, Armenians, Turks, and Jews, delivering six addresses in one day to people feverishly eager to hear the Word; then, in the classroom of a Hungarian University, to an assembly of theological students, while one of their own professors translated the address; and again in Munich among the German socialists—in the very hall where Karl Marx delivered his socialistic lectures—this busy apostle of Christ crowded a dozen lives into one in the multiplicity of his toils for souls. What interesting and even thrilling experiences he related, on his visits to his home, and to his Christian friends in England! Everywhere he found the harvest ripe for the reaping; the people eagerly and with deep emotion receiving the Word.

Outwitting the Police

The civic authorities were nearly always a difficulty, but his shrewdness and tact helped him many a time when he found himself in a tight corner. The police paid him most careful attention, and he puzzled them. He was quite accustomed to the sight of the police spies, lounging around the door of his hotel. They amused him greatly. On one occasion, at Riga, in the Baltic provinces, he had engaged a hall and issued his bills for public services. In due course he was visited by the officers of the law. "You must not hold services here. Do you not know that

religious services other than those of the Greek Church are strictly forbidden?" The Doctor was perplexed. He reflected a moment or two. "Might I deliver a lecture instead?" "We do not see any objection to that. Lectures are not prohibited by the laws." "Then I will lecture!" said the Doctor. "Quite right!" said the police. The old bills were covered by new, announcing that on a certain evening Dr. F. W. Baedeker, of England, would lecture on "Sin and salvation!" The night proved to be extremely unfavorable. Sleet and snow, and the inky darkness, suggested that but few would brave the discomfort of the weather. To his amazement, in the vicinity of the hall the street was blocked with vehicles of all descriptions. The people had come in crowds from far and wide. The aristocrats were there in force, as well as humbler folk. Barons and counts, with their ladies and families and attendants, jostled with tradesfolk and toilers, all eager to hear the wonderful words of life, to us so familiar, to them so strange and so divine. Meetings were held night after night, and the lecture on "Sin and salvation" was repeated again and again. In one public hall, 2,000, and in another, 3,000 thronged to hear the Word. A friend of the preacher translated the addresses into Lettish as he proceeded, and many others besides the police said, "Quite right!"

Finland

In Finland the same enthusiastic interest was always shown in Doctor Baedeker and his message. In the days when Finland groaned and writhed under the heel of despotism he brought home heart-moving stories of the condition of affairs there. The

Finnish women made it a practise to attend all meetings—his own included—drest in deep mourning for the sorrows of the country. All the young men were transported to Russia for a term of six years for military service, and to learn the Russian tongue. His impassioned prayer for Finland was: "O God of the 72d Psalm, deliver the needy when he crieth, and the poor, and him that hath no helper! Spare the poor and needy, redeem their souls from violence, and break in pieces the oppressor!"

What letters he received from abroad referring to facts that might have been woven into a library of volumes of thrilling interest! One—a type of many—is from a Christian wife and mother in Transcaucasia, whose husband—a Stundist—had been in transportation eight and one-half weary years for the crime of faithfulness to his Lord. What a tragedy the story of that home! And yet what a thrill of pride and joy in the lost husband-hero breathes in the lonely woman's simple narrative! Another is from the anxious pastor of a little church of believers in Saxony, who seeks guidance from his "beloved father" in a position of perplexity. A third is from a countess whose estates lie near the banks of the Danube, who says in modern language, *Come over into Macedonia and help us*. "You must not forget us, dear Doctor Baedeker; Austria greatly needs you. You *must* come, and come quickly." A fourth is from one whose eyes are watching for the morning of a brighter day, in Tiflis, and who replies to Doctor Baedeker's advice that he should emigrate to a land of wider liberties, "Why should we emigrate? Do we not pray to God that He will give us

freedom to serve Him here, in our own dear native country? We therefore expect that He will answer us!" Is the answer to this agonized prayer of simple faith coming on the red car of revolution?

To Many Peoples

The Russian Armenians of the Caucasus, the Turkish Armenian refugees, and the orphan children of the victims of Turkish bloodthirstiness; the Stundists whom he contrived to meet secretly, in lonely places, in the dead of night, by hurried appointment, that he might convey to them the messages and love-gifts of their fellow believers in Britain; the Mennonite Baptists, descendants of the sober, industrious colonists whom the Empress Catherine welcomed to her dominions a hundred years ago, and who, like their fathers, delight greatly in the Word of God; the newly-illuminated Protestants of Austro-Hungary, whose motto is "Free from Rome," and many of whom are so desirous in the freshness of their freedom to learn the pure Gospel truth,—these, and many other peoples, all most interesting, were included in the diocese of this catholic and apostolic bishop of the Church of God.

The Man Himself

In personal appearance Doctor Baedeker fulfilled the ideal of one of the great Hebrew prophets. A tall, spare figure, with long and venerable beard, the old man faced his audience with the Divine fire in his eyes, as one illumined from Heaven and sent on a mission that would brook no delay. And yet he was one of the kindest and most lovable of men. He lived in the perpetual sunshine. His smiling face and cheery greeting brought you into the sunshine too. If, in bidding

him "Good morning," you inquired after his health, his answer would be, with a merry laugh, "God is good!" When his friends, of late years, remonstrated with him on his undertaking such long journeys at his advanced age, he would reply, "If my Heavenly Father should call me home from a railway carriage, or from a steamer, or from a hotel, why should I mind? What does it matter?"

The Doctor was a close friend of George Müller, of Bristol. The two had much in common. Both of German birth and, in the land of their adoption, near neighbors, they held similar views of truth. Both looked up into the face of the Heavenly Father with the artless faith of little children, humbly and sincerely asking, "Lord, what wilt Thou have me to do?" And each, receiving his special answer, set about the appointed duty, spending the last ounce of physical energy, and the last thought of mind, in the Lord's service. Both were spared to reach a ripe and beautiful old age, far beyond the three score and ten. And both were permitted to serve to the very end of life in the spheres they loved so well. George Müller brought to England those methods of practical Christian philanthropy he had learned in Germany, from the labors among needy children of Professor Franke in Halle. Doctor Baedeker took back to the Continent that message of simple Evangelical religion he had learned at the feet of Earl Cavan and Lord Radstock in England. Thus Britain was enriched by the magnificent object-lesson in

Christly pity imported from Europe; and Europe vastly blessed—particularly Russia—by the Divine gospel of faith, hope, love, and eternal life, exported from England.

Much has been accomplished in the emancipation and evangelization of the nations, since the ruler of Bohemia emphasized his policy of the extermination of nonconforming Christians by exclaiming, "I would rather be the king of a desolate land than rule over a pack of heretics!" Doctor Baedeker has taken a noble part in this glorious advance of liberty and truth. Who can tell to what extent the awakening among the Russian people of a passion for freedom, and justice, and brotherhood is due to the many years of patient evangelizing, up and down the vast realm, of this unwearied enthusiast! His name is cherished in many thousands of homes to-day throughout the Continent with veneration; and it will be handed down to generations yet unborn as the name of a great-souled saint who came from a far foreign shore, for love of souls and for love of Christ, to guide many stumbling feet into the way of peace. On one occasion he brought home this message from Finland: "Tell the people of England to send us a hundred evangelists to teach us the Gospel!"

At his funeral at Weston, Lord Radstock presided. The remains were enclosed in an elm shell with an outer coffin of oak, the breastplate bearing the following inscription:

FREDERICK WILLIAM BAEDEKER

BORN, 3D AUGUST, 1823

FELL ASLEEP, 9TH OCTOBER, 1906



A NEW YEAR GREETING FROM THE KING OF TONGA

TRANSLATION.—“I praise the Lord for His goodness in sparing you to this new year. Most truly do I wish that your joy and happiness may be greater than in the years past. May the Lord direct your path during the coming year.

My truest love,

J. TUBOU II.

OBSERVATIONS IN THE TONGA GROUP

BY MISS LUCY BROAD

The Tongans are perhaps the finest race, physically, in these delightful island groups of the South Pacific, and they appear to have generally a pretty good opinion of themselves. But the people are too lazy to get all they should out of their prolific natural surroundings.

These islands were visited by Captain Cook in 1774, and he was followed by some teachers sent by the L. M. S. in 1796. Three of these were killed by the natives, and the Rev. J. Thomas, of the Wesleyan Mission, who arrived in 1826, seems to have had the honor of really planting the Gospel in Tonga, and a wonderful revolution followed.

The late King George gave the people a constitution that liberated them

from serfdom, but there were still various gradations of chiefs all making exactions from their retainers. A man could not really call anything his own; if he had a fine litter of pigs, for example, he might expect to have to hand them over to some superior. Then the people are said to be covetous and not to be trusted with finance, and an official receiving public money helped himself out of it. So that they were heavily in debt, all of which has been cleared away under the British Protectorate, while some sort of justice is secured. But general sympathy is felt for the king, who has had to put up with various restrictions and annoyances arising from conflicting claims.

It was apparently the Tongan tendency to look well after the “siller”

that resulted in the present split in the churches; the king's, or more properly, the Free Church, having an imposing edifice in most of the villages, unlike the modest Wesleyan building. In the early days of this disruption the severe measures of the old dark days were used to uphold this state church, a lady friend of mine telling me that she had seen two men tied to a tree outside her house and severely beaten because they went to the church that was not orthodox. But the king disapproved of any such measures, and wished the people to worship as they thought right, and as they are now free to do.

The Wesleyan and Free Churches almost make a clean sweep of the people of the islands. The Free Church has sixty churches in Tonga, class meetings are held on Sunday afternoons in the houses of the people, and there are nearly 1,900 members, with forty lay preachers out of a population of less than 9,000. It is satisfactory to note a slight increase of population. The Rev. I. B. Watkins (succeeding his father who arrived in 1830) is a hard and devoted worker, striving to keep going all the organizations in the different islands and, I should say, stands in real need of a young and active helper.

The service at the King's Church at Nukualofa is most interesting. It is a fine building, the windows all having an outside row of colored glass; and having a beautiful circular ceiling fitted into grooves and bound with sinnet. Pews for the royal party and the mission family occupy the upper end, and the pulpit and communion are draped with conventional crimson and gold. It is very striking to see the students form and march up to ser-

vice, both girls and young men in white with sky blue waist-cloths, and the scholarly Doctor Morton even inflicted mortar boards on them.

Visitors are always greatly impressed with the singing, which is given by three choirs in rotation. The King's choir he trains himself in the church in his own grounds. They courteously sang us three beautiful pieces. The basses were fine, with rich, sweet trebles, while a running alto delighted me. The sharp tap of a stick is used for conducting in practise, and the pieces are written on the blackboard and memorized. This royal church has a pulpit of wood from the old tree under which the kings were proclaimed.

Like many of the island chiefs, George Tubou is a fine man physically, being six feet, four inches in height, and weighing twenty-five stone. On his New Zealand tour when visiting Rotorua he refused to have the geyser soaped for him on Sunday, with the result that the courtesy was extended to him on another day, and the Sunday performance was not repeated that season. He speaks English quite well, and it is generally believed that he has tried to govern fairly, being moderate and good-natured.

Vavou, next in importance of the Tongan group, is indeed "Arcady the Blest!" Here is every charming diversity! Isles legion, armlets, baylets, hill, mountain, and valley; and a rich soil with great wealth of vegetation, and grand oranges, etc., growing wild.

A "big blow" had swept away the churches in their principal village, so the people held a "Baulotu" to prepare to build another, which would cost \$6,000. There was a great gathering on the Sunday evening, when three girls led in the singing, taking differ-

ent parts. With their shapely necks and shoulders they stood with hands straight down and eyes set in front, and let their rich notes out without effort, the basses and tenors supporting. A speaker gave his love to the chairman, to first rank chiefs and nobles, and then to second. Each must give a dollar; it was easy to do so.

amount being called out. Thus they soon secured their fine church and are very proud of it.

The great hindrance to the spread of the Gospel in these islands is the bad influence of the increasing number of white people. In one island a native Christian who had been spoken to by a white man when on his way to



THE FREE CHURCH OF TONGA

One woman worked two days and gave the money; she could wear her old dress another year. But some were no good to themselves, to their families or to the "bullyong" (government).

Next day Mr. Watkins, the missionary, came and there was an offering extraordinary. There were crowds of people sitting in and round the open doors of the church. Two men stood at a table, each having a list of names. One of these names was read and was repeated in a loud voice by the preacher and at the doors. At this the giver walked up and threw his money into a tin bowl with a great rattle, the

evening service, remarked that he must hasten on to church. The white man asked, "Why do you go? There is no God. It is but wasted time." Two gentlemen in a yacht visited one of these Eden Isles and after their fortnight's stay left their marks behind them in lowered morals and a debased standard of right.

Government officials also give liquor to the chiefs, and the people see their Sabbath desecration, for half of the day is spent by them in games and amusements. When changes are suggested to some fine old chief he says he will consult the missionary, but is told that he should not do that, as in

their own country preachers have nothing to do with such matters.

We are thankful to say that there are many white men who both in public and private life uphold the teaching of the gospel; but the other class are more numerous and have a very bad influence, undermining and weakening, while as yet the natives are not wise enough to discriminate. Especially is this the case when it concerns the government, the native mind being trained to honor and

give way to all standards set by the chiefs.

In the early days of mission work when once heathenism had been broken down, great progress was made because there were few other conflicting interests; now wherever there is a possibility of making money, there you find white men who often bring with them a serious menace to simple Gospel teaching and may hinder the large restraining hold which it now has on the islanders.

THE FOUR CASTES OF INDIA—THEIR TRADITIONAL ORIGIN *

BY REV. W. E. HOPKINS, SECUNDERABAD, SOUTH INDIA
Missionary of the American Baptist Missionary Union, 1892—

When the Aryans broke camp on the plains of Central Asia, one (perhaps more) of our ancestral brothers moved toward the southeast. He, with his household, led his flocks and herds through the valley of the Hindu Kush into Afghanistan. He left Cabul far behind, and finally, issuing from the Khyber Pass, beheld with eager gaze the fertile valley where Peshawar now nestles at the foot of Himalayas' snow-crowned heights. They were a sturdy people, light of color, of western physiognomy, and were divided into warriors, or rajahs; householders, or providers; and priests, or those who looked to the worship of the gods, while the other classes were engaged in their respective occupations.

The Aborigines, on the contrary, were inferior in physique, black-

skinned, and with the flat features of the semi-Mongolian tribes. They lived for the most part in roving bands, but had numerous strongholds, or rude forts, distributed over the country where they fled from attacks of distant tribes and invading bands.

The Aryans at once entered upon a war of conquest and possession of the land. After every advance, they rested and settled the new territory—harassed ever by the guerrilla warfare of these wild men of mountain and plain. The enraged bands would emerge from the hills and woods under cover of night and, with fiendish yell, drive terror to the hearts of the invaders, while they applied torch to the camp and attacked with bow and spear.

The Aryans called the Aborigines *Dasyus*, which seems to have meant

* The view of caste here given is the result of careful investigation during eight years in India—in intimate association with Brahmans as well as other castes—and continued study of the leading authorities on the subject. If my arraignment of the system seems severe, I refer the reader to the Indian writers quoted, who are not supposed to err on the side of severity. I gladly acknowledge my indebtedness for all translations given. The writers are: Rev. Dr. J. Murdoch, Superintendent Christian Literature Society, Madras; Rev. Krishna Mohan Banerjee, H. J. S. Cotton, Sir W. W. Hunter, Rev. Dr. John Muir, W. J. Wilkins, Rev. Dr. Murray Mitchell, Rev. Dr. Wilson, Rev. M. A. Sherring, Sir Monier Williams, Prof. Max Müller.

enemies at first; but as the process of subjugation continued, the term was applied to the prisoners who were forced into slavery and is now commonly used in reference to servants. The color line was a marked distinction between the white invaders and these black prisoners. One of the first tribes thus subdued was the *Sudras*, and this name was afterward given to all Aborigines as they were reduced to subjection. In this manner the terms *Aryan* and *Sudra* came to stand respectively for the white and black inhabitants of Hindustan.

The very nature of their undertaking compelled the Aryans to draw the line of service ever more closely until the military, the commercial (as the householders, or providers, had come to be called), and the priest classes became quite distinct communities, altho of the same origin. They also appear to have ranked equally at the first, but during the process of conquest and settlement the priests seem to have risen in authority over the rest and that, too, apparently, as their worship became corrupted by the sensuality and superstition of the Aborigines. While under all and servant to all was the conquered *Sudra*—making up the four castes of the people now called the *Hindus*.

This, briefly, is the historical origin of the caste system. But the average Hindu has no conception of history. With him superstition passes for the supernatural and the familiar legend which excites his imagination wins his acceptance much more readily than the best authenticated event of history. Particularly in the realm of religion—only tack the name of a deity to a story and he accepts it without question. As Doctor Murdoch puts it: "An all-

devouring credulity is an attribute of the uneducated Hindu or even one of the Pandit class. The greatest self-contradictions, the wildest tales, do not awaken his common sense."

The legendary origin of caste, therefore, is to him of vastly greater import than the historical, and at once commands his lifelong enslavement and devout worship of the Brahman priest who reads it to him from the *Shastras*. But even here the accounts are varied and contradictory. Altho the *Inspired Vedas*, the *Brahmanas*, the *Puranas*, the *Mahabharata*, and *Manu* all give the origin of the system, no two fully agree and many are the arts to which Brahmins resort to explain away these inconsistencies. In their confusion they forget a certain passage from the *Mahabharata*: "Contradictory are the *Vedas*; contradictory are the *Shastras*; contradictory all the doctrines of the holy sages."

The following legend, however, contains the commonly accepted theory and gives to caste its religious setting of divine sanction: "After the destruction of a former world by a deluge, Vishnu, the Preserver, called forth from the sea a thousand-headed serpent and bade it coil itself into the form of a couch. Upon this floating couch he composed himself to sleep—guarded ever by the extended heads of the serpent. After a nap of millions of years, there grew out from his body a water-lily, and from this flower finally issued Brahma, the Creator. Having created the earth anew with many gods, he gave birth from his own body to the four castes which represent the *Hindus*."

According to the *Shastras* "the body is purest above the navel and the head is the purest part. Therefore from

his mouth Brahma gave birth to one hundred Brahmans, thus creating the Brahman, or priest caste; from his chest issued one hundred Kshatryas, the military caste; from his abdomen, one hundred Vaisyas, the commercial caste; and from his legs and feet, one hundred Sudras, the servant caste. All these representatives of the four castes he commanded to multiply and populate this new earth."

The "Code of Manu" is the final authority in all matters pertaining to caste. The claims of the Brahmans are stated in Book I, Sec. 93: "Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation." 95: "What being is there superior to him, by whose mouth the gods eat oblations and the Hanos offerings?" 98: "The birth of a Brahman is a perpetual incarnation of *dharma*; for he exists for the sake of *dharma*, and is for the existence of the Vedas." 100: "Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth." 101: "The Brahman eats his own alone, wears his own, and gives away his own; through the *benevolence* of the Brahman, indeed, the other people enjoy [all they have]."

The sanctity of the Brahmans is further shown in the dire punishment inflicted upon those who in any way injure them. Book IV, Sec. 165: "A twice-born man, having merely assaulted a Brahman out of desire to slay him, abides a hundred years in the hell *Tamisra*." 166: "Having designedly struck him out of anger, even with a straw, for twenty-one births he is

born from sinful wombs." And, "Who-soever taketh property belonging to Brahmans, whether it was given to them by himself or others, is born as a worm on a dunghill for sixty thousand years."

The same regard is shown in the punishments which may be inflicted upon the Brahmans themselves. Book VIII, Sec. 379: "Shaving the head is ordained as [the equivalent of] capital punishment in the case of a Brahman, but in the case of the other castes capital punishment may be [inflicted]." 380: "Certainly [the king] should not slay a Brahman even if he be occupied in crime of every sort, but he should put him out of the realm in possession of all his property, and uninjured [in body]." 381: "No greater wrong is found on earth than killing a Brahman; therefore the king should not even mentally consider his death."

On the other hand the efficacy of serving the Brahmans is most emphatically declared. "Land given to a Brahman secures heaven [to the giver]; a red cow, a safe passage across the boiling infernal river *Vaitarani*; a house, a heavenly place; an umbrella, freedom from scorching heat; shoes, freedom from pain in walking; feasting of Brahmans, the highest merit. A proper gift to a Brahman on a death-bed will secure heaven to a malefactor." It is customary for the dying Hindu, when presenting a cow to his Brahman priest, to cling to the animal's tail in order that she may tow him across the dread river. It was but recently that the widow of the Bhonsala Rajah, when stricken with death, called her Brahman attendants about her and spent her last breath in presenting them with cows to insure a safe journey through

the dark unknown! It is customary for some of the lower castes to drink as a soul-cleansing draught the water in which a Brahman's great toe has been immersed.

From these quotations it will be seen that the Brahman claims to be a *species of deity*, possessing the right to command humanity's worship and clothed with the authority to direct that worship. And this is precisely his claim. Brahma transmitted to him his own divine nature and designated him to the priestly office; made him not alone an object of worship, but as well the priest to officiate at every altar. The very term "Swami," by which he is address, means *god*, and the World's Parliament of Religions convened in Chicago did honor to "God (Swami) Vivekanandam." The Brahman was also entrusted with all knowledge as a part of his divine heritage, and none but his son might be taught. These were all secured to him for ever and under laws which ensured the perpetuity of his position. With truth may the Hindus repeat that familiar saying:

"The whole world is under the power of the gods;

The gods are under the power of the mantras;

The mantras are under the power of the Brahman;

The Brahman is therefore our God."

The *Military* caste included the political rulers and their armies, and both were subject to the Brahman. Missionaries and others who have visited Hindu rulers will recall the company of Brahman priests in attendance at court. I have had numerous interviews with Hindu princes, but do not recall a single instance where the matter under consideration was not

submitted to the ever-present Brahmans, and their decision almost invariably closed the question. The commonest affairs of state as well as the simplest ceremonies of festivity are directed by this "power behind the throne."

The *Commercial* caste combined the business of both merchant and banker, or money-lender. Indeed, when the two were not conducted by a single management, they were so closely identified as to form a great trust. The merchant is buyer and seller without competition or restraint, save that of the ever-dominant priest. He determines the purchase price of products, raw materials and manufactured articles; he retails his goods at prices agreed upon by the caste irrespective of industrial or financial conditions. In fact, the prospect of drought doubles his prices, and during famine we have known him to advance ordinary food stuffs to eight times ordinary rates. Grain riots do not affect him, and to all entreaty he is deaf. The only argument that moves him is the importation of grain by foreigners, and then he reduces prices only in proportion to these imports. This is the average Hindu merchant, with but few exceptions.

His every move is watched and seconded by his confederate—the money-lender—his "other hand," and in this case each hand knows what the other is doing. He fixes the rate of interest where he will. Thirty-seven and a half per cent. is still the average annual rate where he exercises full power, while double that rate is commonly collected.

We must recognize the fact that all laboring classes in India are shiftless and improvident—reckless of to-mor-

row. It is rare to find any who have money saved against a time of need. Farmers, mechanics, weavers, and all classes too commonly depend upon credit or loan. Births, weddings, and Shraddhas (ceremonies of ancestral worship) are celebrated with expensive feasts which, as a rule, necessitate a visit to the money-lender. The tendency and habit of borrowing are universal. Debt is the birthright which almost every Hindu father bequeaths to his sons, and the commercial caste possesses both the disposition and the power to perpetuate this legacy.

The *Sudra* caste contained all the rest of the race. The term *Sudra* means darkness. He was born from beneath. The aim of caste is to keep him in darkness and servitude for the profit and convenience of those above him. *Manu* assigned to him but one duty. Book I, Sec. 91: "One duty the Lord assigned to a *Sudra*—service to those [before-mentioned] classes, without grudging." 413: "But a *Sudra*, whether bought or not bought [the Brahman] may compel to practise servitude; for that [*Sudra*] was created by the self-existent merely for the service of the Brahman." 414: "Even if freed by his master, the *Sudra* is not released from servitude; for this [servitude] is innate in him; who then can take it from him?"

Manu even denied him the right to accumulate or hold property. Book VIII, 417: "A Brahman may take possession of the goods of a *Sudra* with perfect peace of mind; for, since nothing at all belongs to this [*Sudra*] as his own, he is one whose property may be taken away by his master." Book X, 129: "Indeed an accumulation of wealth should not be made by

a *Sudra*, even [if he] is able [to do so], for a *Sudra* getting possession of wealth merely injures the Brahmins."

What is his reward for such service? Book X, 125: "The leavings of food should be given [him] and the old clothes; so, too, the blighted part of the grain; so, too, the old furniture."

There is nothing superficial in the punishment to be administered to the unfortunate *Sudra*. Book VIII, Sec. 270: "If a [man] of one birth assault one of the twice-born castes with virulent words, he ought to have his tongue cut out, for he is of the lowest origin." 271: "If he makes mention in an insulting manner of their name and caste, a red-hot iron rod, ten fingers long, should be thrust into his mouth." 272: "If this man through insolence gives instruction to the priests in regard to their duty, the king should cause boiling hot oil to be poured into his mouth and ear." 281: "If a low-born man endeavors to sit down beside a high-born man, he should be banished after being branded on the hip, or [the king] may cause his back side to be cut off."

No provision is made for his spiritual welfare. This, also, depends upon his service and worship of Brahmins. Book IV, Sec. 80: "One may not give advice to a *Sudra*, nor the remains [of food] nor [of] butter that has been offered. And one may not teach him the law nor enjoin upon him [religious] observances." 81: "For he who tells him the law and he who enjoins upon him [religious] observances, he indeed, together with that [*Sudra*], sinks into the darkness of the hell called *Asamvrtta* [Unbounded]."

A PRAYER ABUNDANTLY ANSWERED

BY REV. W. W. BRUERE, POONA, INDIA
 Missionary of the Methodist Episcopal Church, 1880—

In 1896 Pandita Ramabai visited the Lanowlee camp-meeting with fifteen of her newly-baptized high-caste young women. Lanowlee is in the Western Ghauts, eighty miles from Bombay, on the Great Indian Peninsular Railway.

In a beautiful grove the Methodists from year to year since the days of "camp-meeting" Osborn, held their camp at Easter-tide. These meetings were never a disappointment; the conversions were many, believers were greatly blest, and all returned to their homes feeling that they had met with God and were better equipped for the life-struggle than ever before. Others beside the Methodists, learning that the Lanowlee camp was a place of blessing, were attracted to it. One of these was Pandita Ramabai. While there, whether it was due directly to what she would call *prāranā* (inspiration), I can not tell, but she prayed that the number of her girls might be doubled before the next camp-meeting should be held. Only one who believes that "with God all things are possible" and that "all things are possible to him that believeth," could for a moment expect such a prayer to be answered. Her home would accommodate but a limited number, perhaps seventy-five. It was for high-caste women, and she had just broken with that community and many of the girls had been withdrawn from the home, and it would mean years of effort and a less pronouncedly Christian attitude on her part to restore confidence and cause the leaders of the Hindu community to again endorse her institution. But Pandita had ceased to stand

in the ranks of those who look manward more than Godward while working for results.

Her faith was in the living God, and that which no one thought could cease to be has ceased to be, while that which no one thought could be, has come to pass. The bubonic plague broke out that year in Western India, and we have not had a camp-meeting since, it being unsafe for the people to gather in numbers from infected parts, but while man could not meet his part of the contract, God, who is faithful, answered her prayer by giving her that year at least two hundred and fifty girls who had accepted Christ by baptism.

How was it brought about? It was in '96-'97 that the great famine came to India; 60,000,000 people were affected. Multitudes were wandering from village to village begging, among them tens of thousands of children and young people. These poor people were exposed to temptation of all kinds, and Pandita, seeing her opportunity, with no society at her back and with but little money in hand, went forth at the call of her Master, determining to rescue as many of her Indian sisters as possible. What has been the result? Thousands have been rescued. In 1900 she had in her institution 1,920, and many have been received since, and large numbers of girls and boys as well, have been sent to other mission homes. What about the support? She has received more than a million rupees (\$333,000) from people all around the world in answer to prayer. On one occasion when the funds were low, she (as she naively

puts it) sent a wire to heaven and received the next morning \$1,000 by telegraph.

What is being done for these young people? All receive the elements of an education; many are in high school; most, if not all, are taught some industry; a number have married and have homes of their own; and as regards spiritual life, I have never been in an institution where the spiritual tone was higher. Seven hundred and fifty of the young women, filled with the Spirit, go forth by turn in

bands to preach in surrounding villages, while others attended by lady missionaries visit other mission centers, and the above is but an outline of the wonderful story.

Was not Ramabai's prayer more than answered? and is there not here a partial fulfilment of the implied promise contained in that remarkable doxology (Eph. iii. 20), Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?

CHINA'S PRESENT RELATION TO THE OPIUM TRAFFIC

BY REV. D. MAC GILLIVRAY, SHANGHAI, CHINA

England's relation to the opium traffic, as well as China's, shows distinct signs of advance. The old controversy as to how the deleterious drug came in has comparatively little interest for the present generation. The fact is, it is here, and its evil effects are more or less freely acknowledged by all people, in spite of the curiously biased report of the opium commission. The most patent and baleful fact, however, is that after the Indian drug had created a widespread demand, the native cultivators of the soil eagerly embarked on the planting of the new and profitable opium poppy. There was more money in it than in the nutritive cereals, and there was more money in it for the mandarins who connived at the nominally illicit business, until high and low seemed joined in a covenant with hell to destroy their country.

But there were not wanting men who had not bowed the knee to the opium-Baal. H. E. Chang Chih-tung, when governor of Shansi, thirty years

ago, essayed to pull up the growing crop, but in vain. Shansi to-day is the most opium-cursed province in China. There were other voices crying in the wilderness, but of late years China seemed to have quietly acquiesced in a yoke, perhaps inevitable, tho in some respects profitable.

But the new national spirit which is now arising, is dealing with more than immigration bills. It is affecting China's view of the opium curse. Now that England's conscience has had a chance to pronounce on her share of the trade, China's conscience has responded to the appeal for efforts to lessen her home-grown opium.

The pessimist sees China waiting until natural causes—viz: her own opium—gradually oust all Indian opium; meanwhile the home traffic grows, is licensed and taxed, and like the drink traffic, produces a gigantic revenue. From this entrenched position only a *Christian* China will ever drive it.

But there are hopeful signs. H. E.

Chang Chih-tung, viceroy at Wuchang, has a terrific chapter against opium in his book "Learn!" circulated by the ten thousand in China. H. E. Chou Fu, viceroy at Nanking, recently asked Dr. Hampden C. DuBose, president of the Antiopium League, to prepare a petition from the missionary body which he would embody in a memorial and forward to the Throne with his own cordial imprimatur. H. E. Yuan-Shih-K'ai, viceroy of the North, and H. E. Ts'en Ch'un-hsuan, viceroy in the South, are both younger men, from whom much may be hoped. They are purging the army of all smokers and, more important, are coming down hard on the vast army of civil mandarins under them who have anything to do with opium. For the older victims of the vice they have some consideration, but young aspirants for promotion receive no mercy if they dally with the seductive pipe. Along these lines a campaign of education, if kept up for a few generations, will do much to cleanse the ranks of the mandarins and raise up a new race of officials eager to honestly administer antiopium laws.

Another hopeful sign is that the scholars in the new schools and colleges are to a man opposed to the vice and the traffic. The ruin of their fair land is firmly believed to be at hand unless this vulture preying on their vitals be driven away. The native Press is full of it. Platform speakers, now everywhere in evidence, often refer to it. The Chinese all the time knew that the vice was contrary to the teachings of Confucius and the sages who, if they had lived till modern days, would have been horrified at

the spread of the evil and would have headed a crusade against it. But the Confucian conscience was asleep, until the missionaries and the native Christians arose with a living Christian conscience thundering at the door. Contact with this living force has aroused China's conscience, so we have native hospitals, native antifoot-binding societies, native antiopium societies and what not, and these not necessarily dead mechanical copies, but with some transmitted dynamic also. The recent rise of a national spirit, at which all the world stands wondering, is really the arousal of China's conscience, which in the first place vividly realizes her wrongs, and in the second place proclaims that filial piety must be extended beyond one's parents to one's parent-land, and all our brothers in it. The categorical imperative is beginning to be heard and this is the surest ground for optimism about the opium traffic.

It is truly a time of crisis for China, and her friends do well to pray that her conscience may not go to sleep again on this great question. She is preparing to meet England half way; she will decrease her home product *pari passu* with a decrease in the Indian export of the drug for a period of ten years, at the end of which time the export will be nil, and the home growth also nil. Consummation devoutly to be prayed for, impossible with man but possible with God. But even if nothing effectual is done till the setting up of the proposed constitutional government, then, if not till then, will the new China of the modern schools carry an antiopium bill in the Parliament.

DOMESTIC SLAVERY IN CHINA

BY REV. THOMAS WINDSOR, TSENI-FUI, WEST CHINA

Missionary of the China Inland Mission

Some may be surprized to learn that slavery of any description is widely practised in China. True, there is not that wholesale bloody slavery which has stained the soil of Africa; nor is it the sort that existed so long in some of the Southern States of America. In West China slavery is purely domestic, and the slaves are almost exclusively girls. They come chiefly from the families of the very poor, who have sold their daughters in times of poverty and famine, or when superfluity of female children led the parents to sell the girls to the rich. In many cases it is merely the love of money, or the unimportance with which girls are regarded, that has influenced the parents to sell their daughters into the hands of strangers.

The price of girl slaves varies considerably. In some places it reckons at about one ounce of silver for each year of her age; in others two ounces, and in many places the price ranges from six ounces to thirty ounces of silver. (One dollar in gold equals about one ounce sixty cents of silver.) In times of drought and famine, when living is hard, girls can, of course, be purchased at a much lower figure. Appearance and ability usually count much in the transaction. These girls become the absolute property of the purchasers.

In a very few instances the change is to the girls' advantage, as they find a better home, better living, and perhaps receive kinder treatment than in their own homes. One occasionally hears of a mistress who is kind to her slaves and treats them more like hired servants. In one family where the

Gospel has entered in Kuei-yang, one of the daughters of the house has been seen sitting with the slaves around her, teaching them the Gospel. But in the vast majority of cases these poor creatures become the slaves and burden-bearers of the family, to be cuffed and curst and made sport of at pleasure. Many of them live hard, miserable lives, and are beaten and treated as if devoid of feeling. They are poorly and insufficiently clad in cold weather and sleep wherever they can—no bed being provided for them. They are supposed to be at the call of their mistress at all hours of the night, and then ready for work at daylight next morning. With one family who lived close to the mission house in Kuei-yang, it was a common thing to weight the poor girls down with heavy stones hung around their necks. The masters would also brand them with hot irons on the face, hands, and other parts of the body.

Another family who lived close to our evangelist some years ago used frequently to bind their slave to a post, beat her with an iron rod, and then brand her body. The cries of this girl were sometimes most heart-rending to hear. Some have been brought to me with hands, face, or legs badly swollen from the cruel treatment they have received. Many times we are called to attend these poor creatures who have attempted to end their miserable existence by poisoning.

It is not very surprizing, therefore, when some of the girls run away from their owners. When this happens, a "crier" is sent round the streets, who beats a gong, shouts out the age, dress, and appearance of the girl, and offers

a reward for her capture. If this should be effected, and she be brought back to her mistress, the punishment she receives is not easily forgotten by her. There are cases where the girls, by their misconduct, increase their sufferings and make their lives more miserable than they otherwise might be.

It sometimes happens also that where a slave is good-looking and intelligent and industrious, that she is taken by the master of the house as second or third wife. But from whatever point it may be viewed, the life

of a slave is far from being an enviable one. Absolutely in the power and at the disposal of her mistress, perhaps a stranger in a strange city, known only as a "ya-tôe" (slave), having to bear in silence and alone all the pain and misery their unfeeling owners please to inflict them with—where can a spark of pleasure or comfort be found in such a life? How different from the life of perfect liberty and blessing lived by the children of God who are the bond-slaves of our adorable Lord Jesus!

ITINERATING EXPERIENCES IN KOREA

BY MISS ETHEL M. ESTEY, PYENG YANG, KOREA

Missionary of the Methodist Episcopal Church

An itinerating trip in Korea! How much it means to the initiated, how little to others! How much enters into that trip of joy and sorrow, of comfort and discomfort—particularly the latter. The first thing in preparation for the trip is sending word of our intended visit so that the people will be ready to begin study on our arrival. We must take our own food, and a folding canvas cot with bedding; we must have a horseman who will furnish some sort of an animal of the horse species to carry our load; chair coolies must be bargained for, and many other details must be arranged. We need also to spend a long time in prayer, asking especially for patience, since we sometimes think that Korean horsemen and coolies require even more patience than Job needed to endure his boils and his friends. We may make the bargain with some meek-looking "son of the Orient" to furnish the horse and go with us at an early hour the next morning. Nine

o'clock comes and he still is an absent quantity. In his own good time he will come meandering in, only to inform us that prices have risen during the night and he can not possibly go without a raise in wages. Then the specimen of horse-flesh which meets your gaze! You wonder what would be the sensation if a good American horse were introduced to the Korean breed. The animal usually brought to your door is small and lame, with a back covered with sores and an altogether heathenish look in his eyes. But while you survey the beast you inform the keeper that as he had bargained to go for the price named yesterday you will give him no more; then begins a search for another horseman only to find that they all stand together—they have struck for higher pay. In a state bordering on exasperation you decide at last that even if you do have to pay the price demanded you *will not* have the first man who made all the trouble, but you will take another, and so you

start off only to find at the first stop that the horseman has disappeared and the instigator of all the trouble is standing meekly at the head of your beast of burden. If you are wise you will merely smile and go on.

Early one autumn the writer, with a native Bible-woman as companion, took the advice of a gentleman of the mission, and started on a trip, with a donkey to carry the load instead of a horse. We were assured of the good qualities of this particular donkey—his faithfulness, sagacity and strength, which had been proven by the gentleman himself before lending him to me. We left home early one morning, expecting to reach a large town, about thirty-three miles distant, in the evening. I was very much pleased with the patient, pathetic look of my donkey's eyes as we started off, and during the morning's march he fulfilled the elder's description to perfection. But in the afternoon his mood changed. He was most reluctant to leave the stall of the inn and required much persuasion to induce him to pursue the journey. As we passed him in the afternoon I noticed a revengeful look in those large eyes, but we heeded it not. When night came on it found us at the foot of a high mountain with no house in sight except one filled with gamblers and drunkards, and which it was impossible for us to enter. Our town lay on the other side of the mountain, but we thought it not wise to cross until the arrival of the donkey with our loads. So the coolies set us down in the middle of the road and there for two hours we waited for that beast. Then as no sign of him appeared, the chair coolies started out on the search. Going back a distance of three miles they found the donkey

calmly lying down in the middle of the road and neither moral suasion nor the use of the club could induce him to rise until his load was transferred from his own back to that of the coolies. By the time this procession reached me the coolies decided it was too late to cross the mountain, as tigers were known to be about. Where was I to stay? In the gamblers' den they would not have me, and for awhile it looked as if my chair at the mountain's base would be my only resting place. But at last away in the distance the coolies saw a little light twinkling and hastily catching up my chair they started on a dog-trot across country. We found a little Korean hut, dirty, low, far from comfortable in any of its appointments; we were, however, glad of a shelter of any kind to keep out the cold night air, so that Susan (my Bible-woman) and I prepared to rest. The old man and woman, keepers of the hut, were much addicted to the use of tobacco, and about every half hour during the night they would rise and take a smoke. As it was cold they considered my request for ventilation extremely unreasonable, and I was obliged to withdraw it. A more uncomfortable night could not well be imagined, for not only was there the vile air to contend against, but "small game" of many varieties were there in goodly numbers.

About midnight there came a knock at the door and a voice demanded money at once. With a trembling voice Susan told me that was the way of robbers and, if not given he would attack us, but the old people gave him according to his demands, while Susan proceeded to lecture him on the exceeding sinfulness of his ways.

It was with gladness that we hailed

the sunrise the next morning, for it offered the possibility of leaving this den. Our donkey had his meekest look on as we started out, but before we had traveled half way up the mountain side I heard a forcible ejaculation from the horseman, and looked around to see my baskets and boxes rolling down the mountain side. The donkey had decided the load too heavy and so had shaken it off—bread, butter, cans of milk, and all our other belongings were scattered in all directions. Verily we felt that horses, or donkeys, were poor things to trust. Picking up what we could we again proceeded on our way, but soon found that the donkey was so violently lame it seemed impossible for him to walk. There was nothing to do but for the coolies to unload the beast and themselves carry the pack over the mountain. This lameness continued until the mountain was passed; then it suddenly disappeared and he trotted cheerfully away. Korean vituperations, loud and deep, were hurled at that donkey by the exasperated coolies, but he only shook his long ears and in high glee trotted off to the near-by village where he knew beans in plenty and a long rest awaited him.

The Christians having received word of our coming, were watching, and no sooner had they seen our party descending the mountain than a delegation came out to meet us. The night before, the trip had seemed hard, but with the joy of this simple-hearted people over the fact that the "Jesus teaching lady" had come to them, I felt repaid and "the toils of the way" seemed nothing compared to the great gladness that filled my soul that morning at the privilege of telling the Story to the hungry people about me. As

I looked in the faces of the little girls gathered in our day school—gathered from homes where so short a time before it would not have been even dreamed of that a girl should be taught anything—looked into their bright, eager little faces and saw them unstrap their Bibles and hymn-books anxious for the coming lesson, I received an instalment of the "hundred-fold" promised in this life.

This township of Ham Chang is one of the strongest centers of our work in the West District of North Korea. Again and again has the church been enlarged to meet the needs of the rapidly growing congregation. A flourishing boys' school and an equally growing girls' school have been established, and ever there is eagerness for study that delights us as we meet with them.

After a few days spent here we passed on to another village, where the same eagerness for the message is seen again. One old woman—over seventy—had traveled over a high mountain just for the sake of listening "once more before I die to the Jesus words." On every hand comes the plea, "Come to our village and teach us how to do the Jesus doctrine," "We want to become Jesus men and women; come teach us how."

Never shall I forget the first country trip, made the spring after the outbreak of the Russian-Japanese War. For several months, by order of the United States Legation, we had not been permitted to travel in the country and could only comfort our people by written messages. But early in May active work was begun again in the country, and in company with Mr. and Mrs. Morris I again visited our people. Never shall I forget the joy

of the people as they met us again after the months of trouble and anxiety—how they flocked about us, clasping our hands while tears rolled down their faces. “We never expected to see you again,” was repeated over and over again. One Sunday during this trip Mr. Morris held Communion service in Sam Wha, a large magistracy, where there is one of our largest churches. Very early in the morning the people began to gather and we soon saw that the church was not large enough to hold the crowd, so we had mats spread on the ground in the churchyard. There the men and old women sat, while the young women and girls sat in the church, where, safely screened from view, they could hear but not be seen by the men. It

was a blest service and one long to be remembered by those who partook of it.

To-day as we look out upon the political conditions in Korea we see sorrow, oppression, and injustice on every hand; but turning from that side of the question and looking upon the readiness of this people to “hear and do the Jesus doctrine,” their great eagerness not only for the Gospel, but for all that the Gospel stands for—of enlightenment, education, and the uplifting along all lines—we thank God and take courage, praying ever that the Lord God of Hosts will so touch the hearts of His children in the homeland that they will respond in fuller measure to the cry of these hungry millions for the Bread of Life.

THE WORK OF REV. WILLIAM KING EDDY FOR TWENTY-EIGHT YEARS A MISSIONARY IN SIDON, SYRIA

BY REV. GEORGE C. DOOLITTLE, ZAHLEH, SYRIA

The sudden and unexpected departure of this noble missionary of the American Presbyterian Church has brought sorrow to friends and severe loss to the Syria Mission. Mr. Eddy was born in Syria and came of godly and efficient missionary parents, so that his knowledge of the difficult Arabic language was his Syrian heritage. He was one of the strongest, most active and capable missionaries in Syria,—called in the height of his usefulness from the midst of work in a wide field, in which, through divine grace, by dint of patient, unstinted effort, he had substantially advanced the Kingdom of God. His intense activity, unswerving faith and simple Christian life, his desire for souls through evangelistic effort, his varied knowl-

edge, superb mastery of the Syrian character, incisive executive genius, keen legal acumen, and generous, unselfish thoughtfulness,—these and many other traits only his associates have realized, because he was too modest ever to make a display of them. It is to be regretted that Mr. Eddy almost never wrote for publication. What he was lay concealed behind what he did and why he did it. He truly “counted all things but loss.” “The love of Christ constrained” him. An unobtrusive, self-effacing spirit was his prime characteristic. He had no titles, yet in many lines of knowledge and research that are commonly rewarded with honorary degrees he was amply deserving. Altho not a brilliant pulpit orator, “the common

people heard him gladly"—his own people out in the Syrian villages, the pupils in the boarding schools and the College. They always received something practical and ennobling. At the last gathering of the mission he presented a suggestion for general evangelistic meetings that will doubtless bear much good fruit. His diversified activities may be considered under two heads—supervisory and legal.

As an itinerating missionary the greater part of the year was spent in travel from Sidon eastward beyond Hermon, southward nearly to Acre. Extremes of heat and cold, drought and flood, dust and mud, wide roads and mountain paths were yearly experiences. He traveled much by night and worked by day. He lived plainly; was much with the people, entering heartily and tactfully into all that made up the round of their lives. None were too humble or too rough. Thieves and robbers were among his converts; light and cheer were brought into many darkened homes. His duties were extremely various. In the true apostolic sense Mr. Eddy became "all things to all men, that he might by all means save some." For example, some years ago he gathered funds, invested them for their owners at a good rate of interest in buying outright a Lebanon village from its unscrupulous, tyrannical Druze owners, and then sold it on easy terms to the oppressed tenant-farmers, who blest God for this wise and thoughtful deed of mercy. In like manner scores of people whom he has tided over some distress could gladly bear testimony to his kindness. But very few of his beneficences will be known or heard of in this world.

In legal matters his was easily the

keenest mind that the mission has possessed for years. He had a thorough grasp of Turkish law (an excellent code in itself), as well as preeminent ability to cope with official and unofficial abusers of that law. The amount of legal business transacted by a missionary in Turkey is considerable, largely because every religious sect looks to its head for protection and aid. And no one with a just cause came to Mr. Eddy in vain. But his efforts have not been confined to cases of local interest. He has dealt most astutely with the problems that are now awaiting settlement between the Sultan and the Department of State at Washington. His excellent judgment and clear statement will be greatly missed in these crucial months and years. His general executive ability was a large factor in his success. His mind seemed to grasp every detail and probable outcome of a proposition and formed an unequivocal decision rapidly and unerringly,—so much so that one of the ladies of the station once said to him, "Mr. Eddy, don't you ever make mistakes?" (He doubtless promptly disavowed any claim to inerrancy.) This quickness of decision, coupled with a keen knowledge of men, enabled him to accomplish an unusually large amount of work. He knew well the Syrian character, and early in his career gained the confidence of the better classes and the respect of outwitted tricksters. His ability as organizer is seen in the efficient native Presbytery of the Sidon field.

In the mission circle his position was one of unobtrusive leadership. He was frugal of speech, but without him no meeting was considered fully organized for deliberation and action.

His opinion was highly esteemed. As a student he took time to keep up his Greek and Latin. Altho his house was seldom free from business callers of one kind or another, almost every morning a portion in the Greek Testament was read, while his Arabic Bible was even more familiar to him than the English. Of general and periodical literature and religious publications he was a careful, discriminating reader—hence an intelligent and interesting talker.

Who would venture unbidden to open the door upon the home-life? The calm, steady influence of Mrs. Eddy has been a potent factor in her husband's successful career. She has done her full share in the united life-service. Well-trained children, cheerful performance of daily tasks, mutual Christian love, unaffected hospitality, have characterized this missionary home. Mr. Eddy's heart was with his children. There was always opportunity, when at home, for reading to them or hearing them recite hymns, or giving them something useful from his well-filled store of knowledge, walking, riding, or swimming with them, inculcating the truths and principles that made his life what it was to him and to others. May the God of all comfort abide in the hearts of wife and children.

His peaceful, beautiful death seemed as the "Amen" to a noble, harmonious anthem. With two of his boys, aged twelve and ten, he had gone to a distant outpost, intending to hold preaching and communion services. Late on Saturday evening, after preparing for these meetings, came the unmistakable death-summons of heart-failure. He quietly informed the servant of his

case and gave him minute directions for breaking camp and proceeding to Sidon with his body. He called to his side the old Bedawy hunter who in years gone by had been a notorious robber, and had been changed by Mr. Eddy's life and words. To him he declared his absolute trust in Christ for this hour of death. Then the boys were awakened and called in. Beautifully he broke to them the sad news, weaving in affectionate remembrance of his lifelong associate, recently married in America. "To-day Doctor Ford and his bride have sailed from New York on their way to Syria. And to-day I am beginning my journey from Syria to heaven." He gave them many loving counsels and messages to dear ones, then bid them go back to sleep (thoughtful to the end!). At one o'clock on Sunday morning his soul passed on to glory. The funeral in Sidon was a magnificent tribute to his memory, the spontaneous manifestation of love, honor and respect from all classes—Christians, Moslems, and Jews. The villagers from the scene of his death and the places between came to do him reverence. Thousands of the people of Sidon and vicinity crowded into the streets and open spaces as the funeral line advanced. It was a solemn hour for all. Sidon and Syria had lost a champion.

For his associates who remain there is the difficult problem of attempting to meet this exigency by rearrangement of forces. The Syria Mission, crippled before, is now in dire need of reinforcements. Let the cry resound in the home-land, Who will come to Syria *at once* to prepare for a life of service in Christ's name? "Come over and help us!"

THE FIVE GREAT NON-CHRISTIAN RELIGIONS*

The religions of the world may be divided into two main groups—the systematized and the unsystematized—the latter dealing with the crude notions of the savage tribes. Every man feels the need of someone who is greater than himself to whom to go for help, comfort and protection, as the history of the world, as well as the experience of each individual, has shown. The systematized non-Christian religions are Hinduism, Buddhism, Confucianism, Taoism, Mohammedanism. With exception of Hinduism each of these in its concrete expression originated with a man who, at the beginning, at least, was prompted with a real desire to know the truth at whatever cost—a man of single purpose and of pure life. In the case of one or two leaders personal success brought failure to hold true to the ideals, and the religion lost its power to grow into fuller truth.

1. Perhaps HINDUISM shows more clearly than the others the growth of a religion from its primitive to its more complex form. The earliest sacred Hindu literature that has come to us are the four *Vedas*, probably written about 1500 B.C. One of these, the Rig-Veda, contains about 1,028 hymns, all address to nature. In them we find no trace of the idea of sin. There is no reference to idol-worship, to caste, to suttee, to enforced widowhood, to self-mutiliation. They are hymns of worship, pure, sweet, and simple.

Gradually the conception of sin began to creep into the hearts of the people, and with it the desire to find a way by which it might be atoned for. The god of nature, nameless and indefinite, seemed too far away, and a more definite god must be found. This was discovered in Brahma—"that which expands through all space and grows into everything." The universe was thought to be an emanation

from him, rather than the work of a creator. He was the god of intellect, of thought, not will; a god who represented rest, meditation, not activity, watchful care. But even this definition of the god of nature was too indefinite. It failed to satisfy; and so two other gods were gradually associated with him—Vishnu, the preserver, and Siva, the destroyer. The three make the trinity of the Hindu and are represented by the triangle, or, more often, by three heads springing from the same body.

The ritual constantly became more burdensome and the divisions of caste more rigid, until the natural reaction occurred, expressed in the books of the third period, the *Upanishads*, written about 600 B.C. The name means "something that lies beneath the surface" and in them and the subsequent philosophy that arose from them, the attempt is made to find out the real meaning of the universe and to bring man into harmony with the Supreme Being. God and man are one, they teach, but man on account of ignorance and delusion is apparently in dualism with God. Let the soul be freed from the bondage of material things and even of personality and it will recognize its oneness with God and "be reabsorbed in Him as a stream in the ocean." From this conception arose the common Brahmanical creed, which asserts that the soul is eternal, and as such is transmigrated through an innumerable succession of bodies, higher or lower in form, according as the life has been good or evil. With this new philosophy came a demand from the Brahmans that it should be kept in bounds, and as a result, the law books contain the "precise rules for the constitution of society, for the due coordination of the different castes, and for the regulation of every-day life." The most celebrated of these books is

* A summary, by Miss Alice Jackson, of the Daily Mission Study Class, at Northfield, Mass., led by Deaconess Knapp, Dean of the New York Training School for Deaconesses. The text-book used was "The Religions of the World," by G. M. Grant. Condensed from the *Record of Christian Work*.

A COMPARISON OF THE FIVE HIGHEST RELIGIONS

| TOPICS | I. MOHAMMEDANISM | II. CONFUCIANISM | III. THE RELIGION OF JESUS CHRIST | IV. BUDDHISM | V. THE VEDANTA PHILOSOPHY |
|--|--|---|---|---|--|
| 1. The central idea and The main characteristics | The existence of one God and Mohammed's mission | The idea of a superior man | To become true children of our Heavenly Father and brothers of our fellow men | To live in accordance with the law of Karma | The belief in the identity of the individual self and of Brahm |
| 2. God | A personal God; the Creator and a King Monotheistic | A faint belief in a Supreme Ruler Vaguely monotheistic | Religious, ethical, and practical A divine Father | Ethical and scientific The impersonal law of Karma | Metaphysical and mystical Brahm the One Divine Essence; above personality. Monistic |
| 3. Inspiration of scripture | Mechanical inspiration | Belief in a heaven-sent mission | Spiritual inspiration | Not atheistic; pantheistic No inspiration | Based on a revealed book |
| 4. Prayer | Prayer a duty; formal repetitions | No prayer | Prayer, a voluntary but necessary communion | No prayer; meditation | No prayer; meditation |
| 5. Priesthood and forms | No priests; no sacrifices, forms or idolatry | Rites and ceremonies; Mandarins officiate | No priests or forms | No priests; no ceremonies, rites or forms | No sacrifices, rites or ceremonies; no priests |
| 6. Life after death | A materialistic and sensual heaven | Worship of the spirits of ancestors | Spiritual life after death | Nirvana, a great stillness snuffing out of life | Realization of our oneness with Brahm |
| 7. Morals and ethics | Imperfect moral standards | Matter of fact maxims of morality | Perfect ethical standards | Gentleness and self-control | No ethics |
| 8. Obedience and authority | Obedience, submission to authority enjoined | Filial obedience enjoined; discipline | Voluntary obedience | Obedience not inculcated; authority abhorred | Religious freedom |
| 9. Love | No love | Reciprocity | Altruism; unselfish love | Reflective love | No love |
| 10. Tolerance | Intolerance to opponents | Religious indifference | Tolerance | Extreme tolerance | Intellectual tolerance |
| 11. War | Religious wars enjoined | Warfare checked | Warfare condemned | Unconditional opposition to war | No thought of war |
| 12. Marriage | Polygamy permitted | Polygamy permitted | Monogamy enjoined | Celibacy advocated | No thought of marriage |
| 13. Responsibility | Responsibility to God; fatalistic | | Responsibility to live up to light | Responsibility to self | |
| 14. Drink | The use of liquor forbidden | | Moderation demanded, abstinence advised | Voluntary abstinence from liquor | |
| 15. Kindness to animals | Kindness to animals enjoined | | Mercy to all upheld | Voluntary kindness to animals | |
| 16. Death | Death in battle courted | | Death a departure to God | Indifference to death | |
| 17. Courage | Heroic enthusiasm | Courage enjoined | Courage to do right | No courage | |
| 18. Development of the mind | The mind stimulated but limited | The mind disciplined | Mind trained to learn God's will | | |
| 19. Effect of the religions | It gives vigor but not moral force | It disciplines in earthly wisdom | It inspires and empowers | It makes gentle and learned | It is metaphysical |
| 20. Religious types | For earthly warriors | For officials and the common man | For young and old, giving perennial youth | For the reflective man | For the metaphysician and for old age |

the *Manu*, named for Manu, said to be the son of Brahma.

In the sixth century before Christ, Buddha was born in India, and through the contest of Brahmanism with Buddhism modern Hinduism developed. Buddhism began as a reaction against the extravagant sacerdotalism and the social prohibitions of Brahmanism. To-day it is to be found in India, only as some of its truths have been absorbed by Hinduism. The effect of the struggle between the two faiths made it impossible for the Brahmans to restore the worship of the old gods by the mass of the people. Ritual alone ceased to satisfy their minds. The *Veda* was entirely beyond their reach. God had to be created and the heroes of the great epic poems, the *Ramayana* and the *Maha-Bharata*, became the objects of worship, while these books themselves became the popular bibles. The Brahmans deified these heroes as incarnations of Vishnu. The moral teachings in the poems are chiefly those of Buddha. The two gods, worshiped principally to-day, are still Vishnu and Siva—the one representing the principle of free grace, and the other, of human merit. The mass of the people lay greater stress on the power of Vishnu, and send endless prayers to this god, and even train parrots to say these petitions for them. The books that teach about these deities are the *Puranas*, so sacred that they have been called the fifth *Vedas*.

There is much that is true and rich in this religion of India, but it is woefully one-sided and fatally defective. It takes no account of the personality of God, and contends that both good and evil are found in Him. The personality of man, too, is ignored. Life, which is so real, to the Hindu is an illusion. The religion is pantheistic in the extreme. The numerous incarnations and emanations of gods from the great deities make it possible for the Brahmans to accept every god with whom they come in contact. More than 300,000,000 gods are worshipped in India.

2. **BUDDHISM** was a reaction against the overburdensome ritual and rigid caste system demanded by Brahmanism. Like Christianity, a universal religion has developed from a purely local one, and is almost unknown in the country in which it arose.

Buddha, or Gautama, was born in India the sixth century before Christ. Externally, he had everything to make life happy and successful. He is described as distinguished for bodily vigor, intellectual power, and purity of heart and life. His father was the Rajah of a small province, and his wife, too, the daughter of a Rajah. Their marriage was one of deep affection. Everything that earth could give seemed to be his, and yet he was not happy. A deep unrest, a yearning after a knowledge of the meaning of life, of existence itself, seemed to fill his soul; and this, at the age of twenty-nine, caused him to leave his home to search after the truth. At first, he went from one Brahman priest to another, seeking in vain to find the answer to his great question. Next, he spent six years in the jungle, testing the principles of Brahmanism, seeking to lose himself by concentrating his thoughts upon Brahma, to lose his personality in that of the infinite. This, too, failed. One day, in despair, he sat down under a fig tree (known now by all Buddhists as the Bo tree, or tree of wisdom, sacred to them as is the Cross to us) to meditate, reflect and question. Here he seemed to learn the meaning of life and the way of freedom from sin and selfishness. The truth, which became the principle of his teaching, dawned suddenly upon him—that "man had only to be true to himself in order to rise permanently superior to appetite, desire and misery, and that, in the extinction of desires through inward culture and love to others, lay the solution of the mystery of life." Sacrifices and penances were useless. Even the *Veda* lost its authority. Caste was convention. God Himself was not needed. The world to every one must be what he himself is.

At this time, he claimed the title of Buddha—the enlightened one—and set out to teach others the great truth that he had learned. This he expressed in four verities: 1. There is pain or sorrow because of existence. 2. This comes from desire. 3. Pain and sorrow may be made to cease by conquest over desire, and that conquest is equivalent to the attainment of Nirvana. 4. There is a way that leads thither. That is, all existence must bring suffering, and hence it would be better not to be. This pain is caused by the desire for three things—sensual pleasure, wealth, and existence. But the remedy for all this is Nirvana, which, according to Buddha, is the disappearance of the restless condition of mind and heart, which otherwise, according to Karma, would have to be subject to renewed individual existence. By the doctrine of Karma, he meant that every man's condition in this life is in exact equivalence to his acts in the previous life. Man has no soul; hence there can be no transmigration. In the place of this Brahmanistic doctrine, he taught the doctrine of Karma and that of cause and effect. The way to reach Nirvana is by following the middle path. This consists in six things: "Right belief—that is, in the Buddha's doctrine; right resolve—that is, to abandon all ties that interfere with becoming a monk; right mode of livelihood, or living by alms; right exertion, or suppression of self; right-mindedness—that is, of the impurities and transitoriness of the body; and right meditation or composure of the mind into trance-like quietude."

He built also on the four verities a system of morality, much of which he borrowed from Brahmanism. He added five commandments: Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt not speak untruth; Thou shalt not taste intoxicating drink. The first four belonged to Brahman teaching, but the fifth was his own. Among other commandments was one forbidding his disciples to receive gold and

silver, and at first this was obeyed. Later, however, the monasteries often became owners of great revenues and properties. He preached the necessity of cultivating the virtues of resignation, of long-suffering without limit, and of the forgiveness of injuries. Much of the early success of Buddha undoubtedly came through his own personality. His life is one long record of unselfish devotion to others and his consecration and zeal awakened enthusiasm in others. Buddhism, too, was the highest form of a practical religion that had ever been given to the common people in his land, and its denunciation of the ritual and of the caste system made it appeal to many. To the masses it seemed a "protest in favor of liberty, equality, and fraternity." Then, too, he spoke to the people in their own language, and often taught them in the form of dialogs and fables, in which they delighted. This teaching that there is no God, but that man is sufficient unto himself, and can attain to the fulness of knowledge and to perfect righteousness through his own unaided efforts, made it appeal to some.

But its success in India was not permanent and, tho Buddhism has spread into many countries, it is not the faith taught by its founder. Failing to recognize the necessity of a God, unable to realize the great fact of sin, Buddha made it necessary for his future disciples to create the God and to revive the rituals and forms of sacrifice he had denounced. In many countries we find the grossest forms of idolatrous worship among the Buddhists. In most cases, Buddha himself is worshiped. In almost every instance the priesthood is ignorant and the worship mechanical. The failure of Buddhism has come through its original atheism; through its selfishness, for man seeks Nirvana for himself and not because of any help it may bring to others; and through man's dependence on himself.

3. Closely allied to Buddhism, in the time of its birth, tho widely

different in its teachings, is CONFUCIANISM. Kung-Fu-Tse, or Tung—whose name the Jesuit missionaries have Latinized into Confucius—was born 551 B.C., about fifty years before Buddha. Like him, he was a man of good position, his father having been an eminent military officer, and like him, too, early in life, he began the gigantic task of reforming the corruption of his country. The condition of China in his day was one of desolation, discord and almost ceaseless warfare. In despair, Confucius turned to past history, and in it believed he had discovered the solution for the troubles of the present; that the one thing needful is a stable and peaceful society; and to establish this and to bring back the golden age of the past, when the kings of China loved virtue and the people listened to them, became the ruling passion of his life. This conclusion to which his study and meditation had brought him became his teaching. First, he showed that, if heaven is to be worshiped at all, it must be done by the Emperor, who in this act shall be the representative of all his people. All others must worship their ancestors. This is fundamental and absolutely necessary. Secondly, he showed that man's nature is good, and, if followed, will invariably lead him right. Five social relations must be observed in order to establish this peaceful society: that of the sovereign and subject, of husband and wife, of parent and child, of elder and younger brother, of friend to friend. In obeying these and in following the rules of the *Book of Rites*—an ancient document full of rules for the regulation of life—he believed the ideal government would be established. He laid great stress on education, which included ethical and social science, and the formation of moral character.

Much as Confucianism has done for China in raising the moral tone, it has failed absolutely as a religion. Ignoring the need of God, except as the Emperor worships heaven each year, its influence has been atheistic. It has

tended also by its conservatism to make the people unprogressive. It does not satisfy yearnings for one higher than man, on whom they may depend. The Chinese worship Confucius, but rather as a great and wonderful man than as a god. The two books of his sayings, gathered by his disciples, are memorized by every schoolboy, and he is in every sense the hero of the nation.

4. But religious instincts must be satisfied, and so other religions have come in, and among them TAOISM. Its founder, Lao-Tse, was contemporary with Confucius. Recognizing the evils of the time, he bent all his energies to finding a remedy. No permanent good could come, he believed, merely through introducing a formalism. The heart and the life of the nation itself must be changed, by cultivating *Taou*—a word used to describe “the Absolute, which is beyond description.” It was the eternal order or being, which the laws of nature and the reason of man mirrored. Along it all beings and things walk. All originates from it and to it returns. “*Taou* is also a living way for him who conforms to it and, therefore, should be the supreme object of our desire.” The teachings of Lao-Tse took also a more practical side. Salvation can come only through living according to nature and virtue; likewise the necessary changes, so sadly needed in the corrupt government. Self-abnegation must be an absolute rule for sovereign and subject alike. “I have three precious things, which I hold fast,” he said, “viz: compassion, economy and humility. Being compassionate, I can be brave; being economical, I can be liberal; and being humble, I can be the chief of men.” Like Jesus Christ, he approved of recompensing injury with kindness. But this faith, which seemed to have so much that was beautiful at first, has degenerated into the worst forms of idol worship. Its priests are corrupt and superstitious. Lao-Tse failed himself to find the *Taou*, or to give his disciples the mo-

tive power; which alone would make it possible to give up all to follow him.

5. Another of the great religions, and the only one that has arisen since the time of Christ, is MOHAMMEDANISM. Its great leader, Mohammed, was born in Mecca, 571 A.D. The religion of the Arabs of this period was polytheistic idolatry. The real life had died out, and the worship chiefly consisted in attending certain feasts on holy days. The god of the Arabs was Allah, the Supreme; but so lofty and remote from man, that no personal intercourse could be had with him, but all worship must be made to lesser beings who dwelt among men and were particular deities of special tribes. This worship seemed so corrupt to Mohammed that he gave up all belief in the household gods. In various travels through Arabia and Syria, he came upon certain Jews and Christians from whom he heard stories of early Jewish history, of Moses and the prophets, and legends and tales about Jesus. He was deeply impressed by these, and became convinced of the truth in Mosaism and Christianity. This conviction was greatly strengthened when an uncle of his wife brought him into touch with a movement, quietly carried on in several localities by men who called themselves Hannifs or penitents. Rejecting idol worship, they not only acknowledged Allah as the one God, but made faith in him consist, not in assent to mere intellectual doctrine, but in Islam, or submission to his will. They practised rigid asceticism, cutting themselves off from all the ties and pleasures of life and spending time in preparing for the day of judgment. Their example had tremendous influence over Mohammed. He became convinced that there was but one God. He learned from the traditions to which he had so eagerly listened that there had been 124,000 prophets; and that five of these—Adam, Noah, Abraham, Moses, and Jesus—had been the bearers of new revelations. Their God and his God he believed to be but one. It was not

for some years, however, that he conceived himself to be a prophet; and not until he was rejected at Mecca and fled to Medina, on June 16, 622 A.D., did the historic date of Mohammedanism begin. By a series of revelations that came to him, while in a trance, he believed that God had appointed him to a new work, and that, as the greatest of the prophets, he was to teach "the unity, spirituality, presence and power of God, the necessity of righteousness, and the certainty of retribution. If his teachings had stopt here, there would have been hope for advance to the fuller truth; but, after his rejection from Mecca, and with his subsequent success, his teachings had a different tone. He began to give commands of his own, to rely less on the revelation from God, and in many instances failed to practise what he taught. He sanctioned polygamy and, after teaching that peace is a necessary element in religion, when his authority was questioned he turned to the sword, and thereby Mohammedanism has ever since achieved its greatest conquests.

Success at first was largely due to the personality of its founder, to the great advance that he made in recognizing one God, and to the reforms that he made in the corrupt moral standards of his time. That he failed to comprehend the nature of Christ, is not difficult to understand when we realize that the Christianity with which he came into touch was degenerate and unworthy. The great defect of his teaching is its inability to give God His true personality. To the Mohammedan, He is the great Almighty Ruler, but not the Father. To Him the individual must submit his whole will, not as a child, but as a slave. God is too far away for any personal intercourse. Contrary to the teachings of Mohammed, his disciples think and speak of their prophet as still living and pleading on their behalf with Allah. Their prayers are formal and a matter of routine. Their book, the *Koran*, written by Mohammed, and, as he believed, dictated

from heaven, contains the rules that they are to follow. It allows for no progress. God has no interest in science or art; how then can man, whose will must be absolutely subservient to His? Together with this "Islam" or absolute submission, predestination was taught, which, divorced from the conception of the Fatherhood of God, has become fatalism. The word "Kismet"—"It is fate"—settles everything for the Moslem, and, tho this makes him dauntless in war, in peace it tends to apathy. He is the hardest man in the world to convert, for Mohammed has expressly warned him against listening to the exposition of any other religion.

Turning from these five great religions to CHRISTIANITY, it embodies all their great truths, while it corrects their errors, and crowns the whole with greater truth. The god of nature, whom the early Hindus adored, is but the God of the Universe, and

yet the personal, loving Father Whom they failed to find. The need of self-culture and of righteous acts is felt by the Christian in even greater measure than by the Buddhist, for this was the example of his Master. The reverence and the desire for peace of the true Confucianist is one of the fundamental teachings that the disciple of Christ must follow. The Taou, the way that Lao-Tse would teach, is not too ideal and far away when we hear the words of Jesus, "I am the way." And the absolute submission to the will of God becomes the joy of the man to whom God is the loving and tender Father. And, crowning these truths, is the greatest truth of all, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When this is learned by all mankind, there will be but one universal religion, the religion of Jesus Christ.

THE PROGRESS OF CHRISTIANITY IN CHINA*

BY REV. LOUIS BYRDE, M.A.

The following tables were prepared with the object of presenting at a glance the progress of the Protestant Church in China. A study of them will strengthen faith, and should cause thanksgiving to be rendered to the Lord, besides encouraging the Church to redoubled efforts for the evangelization of that great empire.

I. *The Missionary Staff*.—Robert Morrison reached China in 1807, and the centenary of Protestant missions in China is to be observed this year. Milne joined Morrison in 1813, but died in 1822, in which same year Medhurst came out. But it was not till 1842 that China was first opened to missionaries, and then only in part.

The increase at first was slow, altho there were giants in those days—patriarchs who have left their stamp upon Chinese Christianity. The following table, in which the numbers include

wives of missionaries, shows the rate of increase:

TABLE 1

| | MISSION- ARIES | NET YEARLY INCREASE |
|--------------|-------------------|------------------------|
| In 1807..... | 1 | |
| In 1822..... | 2 | |
| In 1842..... | 20 | 1 |
| In 1860..... | 160 | 8 |
| In 1876..... | 473 | 20 |
| In 1890..... | 1,296 | 57 |
| In 1898..... | 2,458 | 145 |
| In 1900..... | 2,785 | 163 |
| In 1905..... | 3,270 | 97 |

In 1877 was held the first great Missionary Conference for China. From that date a marked increase in the yearly rate is to be noticed.

In 1890 another great Conference again coincides with the beginning of a further yearly increase. This increase is more than kept up to 1900, when a marked drop takes place. But this is easily to be accounted for by the catastrophe of the Boxer uprising,

* Condensed from the *Church Missionary Intelligencer*.

when one hundred and thirty-five adult missionaries were slain; many were permanently disabled and invalided; and many more, designated for China by their respective societies, were held back. If this total loss to China was only two hundred (and it was probably nearer four hundred) the one hundred and forty-five yearly increase to 1898 would have been maintained to 1905.

If the Centenary Conference, to be held in April, is as fruitful in results as the two previous ones, what may we not hope for?

Taking the above figures as they stand, and beginning from 1860, we notice that the missionary force has been *doubling every ten years*.

II. *The Native Church*.—Robert Morrison baptized the first convert, Tsai Ako, in 1814. After that date the increase was at first slow, but since 1853 it has been following the general rule of *doubling every seven years*, with the exception of an abnormal jump between 1865 and 1876, when the numbers increased from 2,000 to 13,000. This will appear from the next table:

TABLE 2

| The Rate of Growth of the Native Church | |
|---|---------------------|
| COMMUNICANTS | NET YEARLY INCREASE |
| In 1814..... | 1 |
| In 1842..... | 6 |
| In 1853..... | 350 |
| In 1860..... | 960 |
| In 1865..... | 2,000 |
| In 1876..... | 13,000 |
| In 1886..... | 28,000 |
| In 1889..... | 37,000 |
| In 1893..... | 55,000 |
| In 1898..... | 80,000 |
| In 1900..... | 113,000 |
| In 1904..... | 131,000 |
| In 1905..... | 150,000 (est.) |

An apparent check may be noticed between 1900 and 1904, but this is to be accounted for by the sad fact that in 1900 about 16,000 suffered death at the hands of the Boxers, and missionary work moreover was almost at a standstill in North China for two years.

If the same rate of increase, doubling every seven years, is maintained, we may expect that there will be over 200,000 communicants by 1907, and all

the information to hand points that way.

It must be noted that these figures are the net gain in communicants, and take no account of the Chinese saints already "fallen on sleep." If the total number of Christians, children as well as non-communicant adults, is needed, the above figures can certainly be doubled, or even trebled, but different lines of Church polity make a certainty impossible.

In drawing conclusions from these figures it must be remembered that it is almost impossible to compile absolutely correct figures where different missions are concerned (and there are at least eighty in China), the system of statistical compilation being often different. But for a general survey they can be relied on, and the deductions are a grand testimony to the virility of the Christian faith.

Considering the above table, therefore, we can with confidence say to the downcast, "Lift up your eyes and look."

III. *Distribution of Christians*.—It remains to consider how the Christians resulting from the work of Protestant missionaries are distributed. This is shown by the following table, for which we are indebted to *China's Young Men* for November, 1905, tho we have modified it in some respects:

TABLE 3

The Number of Communicant Protestant Christians in China, January, 1904, Arranged According to Provinces

| | COMMUNICANTS | POPULATION | RATIO |
|------------------|--------------|-------------|--------------|
| Fuh-kien | 30,000 | 23,000,000 | 1 to 766 |
| Kwang-tung | 29,250 | 31,750,000 | 1 to 1,085 |
| Shan-tung | 14,250 | 38,000,000 | 1 to 2,666 |
| Cheh-kiang | 12,350 | 11,500,000 | 1 to 931 |
| Manchuria | 10,000 | 8,500,000 | 1 to 850 |
| Hu-feh | 10,000 | 35,000,000 | 1 to 3,500 |
| Chih-li | 8,500 | 21,000,000 | 1 to 2,470 |
| Kiang-su | 4,750 | 14,000,000 | 1 to 2,947 |
| Sz-chuan | 3,500 | 68,750,000 | 1 to 19,643 |
| Kiang-si | 1,750 | 26,500,000 | 1 to 15,143 |
| Shan-si | 1,500 | 12,000,000 | 1 to 8,000 |
| An-hui | 1,500 | 23,666,666 | 1 to 15,777 |
| Ho-nan | 1,000 | 35,333,333 | 1 to 35,333 |
| Shen-si | 1,000 | 8,500,000 | 1 to 8,500 |
| Kwang-si | 750 | 5,000,000 | 1 to 6,666 |
| Hu-nan | 650 | 22,000,000 | 1 to 33,844 |
| Kwei-chow | 250 | 30,750,000 | 1 to 123,000 |
| Kan-su | | | |
| Yun-nan | | | |
| Total | 131,000 | 415,250,000 | 1 to 3,159 |

In the seven easily accessible maritime provinces and longest occupied the proportion is 109,100 to 147,750,000, or one communicant to 1,354 people. In the seven *now* easily accessible central provinces (viz., Kiang-si, An-hui, Ho-nan, Shan-si, Hu-peh, Hu-nan and Kwang-si) the proportion is 17,150 to 159,500,000, or one to 9,300; *i. e.*, nearly *seven times* smaller than the maritime provinces. In the five more inaccessible western provinces (viz., Shen-si, Kan-suh, Sz-chuan, Kwei-chow, and Yun-nan) the proportion is 4,750 to 108,000,000, or one to 22,736; *i. e.*, nearly *seventeen times* smaller than in the maritime provinces.

Therefore, in Central China, which contains two-fifths of the population, we see that the need is great indeed, but that in the west it is appalling. Is not this a call to the Church to strengthen, and that rapidly, all the work in the non-maritime provinces?

It should be noted also that the totals for Chih-li, Shan-si, and Manchuria would have been much higher but for the Boxer uprising, for it was mainly in these three provinces that the 16,000 Christians perished.

IV. *Proportion of Missionaries to Communicants.*—The following table is, perhaps, the most heart-cheering of

all, for it shows that the native church is increasing at a much faster rate than the increase of the missionary force:

TABLE 4
The Proportion of Foreign Missionaries to Chinese Communicants

| | MISSION- ARIES | COMMUNI- CANTS | | RATIO |
|------------|-------------------|-------------------|-------|-------|
| 1842 | 20 | 6 | 3 1/3 | to 1 |
| 1860 | 160 | 960 | 1 | to 6 |
| 1876 | 473 | 13,000 | 1 | to 28 |
| 1890 | 1,296 | 40,000 | 1 | to 31 |
| 1900 | 2,785 | 113,000 | 1 | to 40 |
| 1905 | 3,270 | 150,000 | 1 | to 46 |

Between 1860 and 1876, when the yearly missionary increase was slow (twenty), the Church forged ahead. Between 1876 and 1890, when the yearly increase of missionaries was almost trebled (fifty-seven), the native Church rate of increase does not appear so marked. But in the next decade, 1890 to 1900, in spite of the again almost trebled missionary rate of increase, the native Church is again seen forging ahead, yearly making the ratio between missionaries and communicants more pronounced. As said above, the native Church is *doubling every seven years*, and the missionary force *every ten*. This cheers the heart that yearns for evangelization of the world and of China in particular. For does it not show conclusively that Christianity has come to stay, and means to grow?

A CHINESE OFFICIAL VIEW OF MISSIONS*

BY REV. JAMES W. INGLIS, M.A., MANCHURIA

Under the name of "Peace between Church and People," the educational authorities of the metropolitan province of China have recently issued a manual on the missionary problem, which is interesting because it indicates the policy advocated by the new school of Chinese officials, and because it gives a view of the Christian religion from outside.

Chapter I is entitled, "The introduction of Christianity into China." The writer first contrasts Christianity with Confucianism.

The religion of China has for its general aim the practise of morality in relation

to the family and the state, so that it is not concerned with the miraculous or supernatural, but is confined to matters of daily use. Christianity, on the other hand, relies largely on spiritual aid for its establishment, and condemns all who differ from it as heretics; thus its rules are too narrow. Confucianism is broad and liberal, does not compel faith nor forbid doubt. It is willing to tolerate all other religions; for example, Buddhism and Mohammedanism can both be welcomed by it without stirring up strife. Chinese history can show nothing comparable to the religious wars of Europe, in which armies have taken the field for years and myriads of lives have been lost; and the first instance of religious animosity was on the introduction of Christianity.

* Condensed from *The Missionary Record* of the United Free Church of Scotland.

The introduction of Roman Christianity is then narrated, with the measures of repression adopted during the eighteenth century. On the latter point the writer observes that the prohibition of missions was not on religious grounds, but to prevent disputes between converts and outsiders. He then describes the gradual repeal of the prohibitive edicts, "beginning with the opium war with England."

Chapter II gives the clauses in the treaties with foreign powers relating to missions. After quoting the treaties, he says that such matters as lawsuits and questions of property are not involved in the "benevolent purposes" spoken of; that the "protection" to be given to missionaries is nothing more than the duty of the government to all foreigners, but can not refer to Chinese converts, who ought not to be in any way distinguished from other subjects.

In 1861 the provincial authorities were instructed to exempt Roman Catholic converts from temple and theater rates, on the ground that these were not included in the regular taxation of the Empire, and that the converts were unwilling to pay them. In 1881 the United States minister secured the extension of this privilege to Protestants, the Foreign Office saying that as the temple ritual was not of much use, outsiders also might be left to their own pleasure as to payment, but that all the other taxes must be paid equally by all alike. Further, in settling the missionary question in Chih-li and Shan-si after 1900, it was enacted that in all litigation no question should be asked whether the parties are Christians or not, and that if Christians offend against the law they should not be sheltered by the Church.

Chapter III is entitled, "How to treat missionaries," and holds that the missionary ought to be treated with courtesy, like all other foreigners, thus showing that China is a civilized nation, and saying that missionaries ought to be the more honored as they have come such a distance to exhort us to morality. Regret is expressed for the mistakes of Chinese in this matter, and in particular those parents are condemned "who do not restrain their children from cursing foreigners whenever they see them." In conclusion,

when we meet missionaries or any foreigners, we should neither treat them with insolence nor cringe to them. We may limit ourselves to the relations fixed by law, or we may treat them as friends.

Chapter IV discusses the mutual relations of converts and people, and says that the Chinese "errors in dealing with foreign missionaries may be accounted for by the strangeness of their appearance and their customs, but the strangest thing is the enmity among those of one nation. When any enter the Church they are pointed at and eyed askance as Church folk; all set to devise some way of injuring them, and the converts become like people of another country, each party vying with the other, till the inhabitants of one locality are set against each other like fire and water." The manual continues:

Our own Chinese religions are diverse, yet all are held in equal honor, and each follows his own sect without arousing enmity. In the case of missions we find that the mutual jealousies arise from the question of local rates. Now it is obvious that public rates should not be remitted on the ground of conversion; for example, if a bridge or a road is constructed, do not the converts use it as well as others? But in the case of temple dues—if these are not already diverted to other purposes, such as education—they should not be exacted from converts, since Christianity regards the worship of idols as a breach of the commandments.

But there is one class of converts who borrow the political influence of foreigners to oppress their fellow subjects, and are bitterly hated by the common people, who are ignorant that such men, apart from their Church connection, were of bad character from the first, and never were law-abiding citizens. And, indeed, how could Jesus teach men to oppress others—He who said that men ought to love other men as themselves, and to suffer injury without taking revenge? Therefore, in dealing with this class of converts, there should be no difficulty in accusing them to the local authority, and in informing the missionary of their misconduct; on no account should the case be associated with the mission. If the people fail to discriminate, and visit the misdeeds of one or two men on the mission, the missionary in his turn will visit the deeds of one or two on the whole people, and out of a few insignificant matters will arise international complications, even

to the forfeiting of life and the exaction of indemnity. Yet the converts murdered are natives of our country equally with their murderers whose lives are forfeited, while the indemnity is paid from the funds of our own country. Heaven and earth are turned upside down, while the mission sustains no injury; we Chinese pay down large sums all to no purpose, and many lives are sacrificed, while the chapels which formerly were small are ever increasing in size. Can any one with the least patriotism think of the situation without shame?

In Chapter V the author gives a sketch of the origin of Christianity and of the Reformation. Christianity is called a Western religion, since the nations that profess it and the men who preach it are mostly in Europe; but its founder was of the same continent as the Chinese, for "Jesus was born in Judea, a country in the Arabian peninsula."

The author laments that his countrymen neglect to distinguish between the various forms of Christianity, but class all foreigners together as followers of the Western religion.

In Chapter VI, under the heading, "Principles of Christianity," the ethical teaching of our Lord is adduced to show the inconsistencies of Christians. The following examples may suffice: "Jesus said, 'Blessed are ye when all men revile you and persecute you'; 'love your enemies, and bless them that curse you.' Think what a spirit is that! But now Christians stir up strife for small matters, and even use the name of Christian to oppress the civil population. Are they not sinners against Jesus?" The story of the young ruler is quoted against covetousness. "Thus going to law on money matters, and even seizing land and extorting money as these men do, such things are a degradation within the Church."

Chapter VII, under the heading, "Mission cases," treats of the question of riots and calls attention to the fact that it has been already noted that Buddhism, Mohammedanism, and the Christianity of the sixteenth and seventeenth centuries were all tolerated. "How should it be that modern Christianity alone can not be granted the

least toleration? In the main it is because of the difference of customs and ceremonies between East and West which causes suspicion and gives rise to wild rumors. But the fact remains that the riots have not arisen out of religious controversy."

After narrating various riots, the story is brought down to 1900, when "converts and rioters were involved in the same calamity, as well as those who belonged to neither party; for when the foreign armies came they made no distinction, but treated all alike as Chinese."

Both parties ought, then, to lay the blame on themselves, and all local officials with the gentry and the whole four hundred millions of our nation should make special efforts to see to it that there shall be no more missionary riots.

Chapter VIII is entitled, "The religious question in other countries." After stating that Europe and America enjoy religious liberty, the writer remarks that Church connection must depend on individual preference, for if men are forced to enter into any religion they can not be sincere believers. He then shows the gradual curtailment of papal power, mentioning the sanctioning of civil marriage and the establishment of secular schools in France. "It will thus appear that members of every religion are treated alike, and discharge alike the duties of subjects, while the Church has its definite limits, and can not interfere with the government or with education."

It is then shown that religion in the West does not interfere with patriotism, as in the American Revolution and the Franco-Prussian War men of the same faith were found on opposite sides. As examples of statesmen who were both patriots and Christians, he mentions Mazzini, Cavour, and Gladstone, attributing to the latter the Catholic Emancipation Act.

In conclusion it is shown that the Japanese are most patriotic, while they are allowed to profess what religion they please, so long as they fulfill their duties as subjects.

ASPECTS OF THE NEW ERA IN CHINA

BY REV. HENRY D. PORTER, M.D., D.D.
Missionary of the American Board, 1872-

How large a part Christianity in its modern form is to take in the remodeling of Asiatic ideas is as yet realized by comparatively few. That it will prove the most powerful and conservative force is the increasing assurance of many wise and thoughtful observers. An era of Christian diplomacy, dominated by the Golden Rule philosophy, with its new force of altruism has been inaugurated. The late Secretary Hay, with his sincerity and simplicity, his directness and truth, set aside the selfish diplomacy of the past. The mutual interests of international helpfulness began a new era. The Hague court of peace is the symbol of the era.

"Good will and peace, peace and good will to all mankind."

The kindly spirit of such diplomacy in reality is the best guarantee to the "open door" of commerce. Under its shield the American citizen in China finds alike his privilege and opportunity. The alarm as regards the boycott of American goods has in large measure been allayed. How great that alarm was may be seen in an ill-advised article in the *North American Review*, under the title "Our Missionaries and our Commerce." The assumption is that our government in its treatment of its citizens under the principle of extraterritoriality directly injures all commercial interests. The claim is ostensibly made that the boycott was the natural result of the missionary misadventure. The record of commerce for the year 1905 bears directly against any such contention. If commerce be the barometer to measure the effect of mission effort, the friends of missions have no occasion for solicitude. The Chinese Customs "Yellow Book" for 1905 says: "Not much injury has been caused the American merchant. Both North and South China have consumed more than they have produced." This statement is fully corroborated by the vast statistics of trade for that current year, the total trade being in cus-

toms tals 674,988,988, an increase of sixteen per cent. American trade stands the third in the list of competitors. The imports of cotton, cotton yarn, and cotton goods for the year show an increase of fifty-three per cent. A missionary at Canton writes of the failure of the boycott on American flour, there being an increase of sixteen per cent. in 1905.

The writer referred to above maintains the proposition that "our government is forcing upon China a system which galls and humiliates, while our missionaries are daily and hourly reminders of the affront." He makes the surprising statement that ninety-nine out of a hundred cases recorded in the consular courts are "missionary cases," and that the missionary utilizes his privileges and appeals to the State Department to enforce them. His summary of criticism is: "That the missionaries are giving pleasure to the Prince of Peace, in whose name they prosecute their activities, many thoughtful minds are inclined to doubt."

Such an unsympathetic attitude toward the benefits conferred by missionary effort is as ignorant as it is narrow.

An intelligent reply to the first of these criticisms involves the question of "extraterritoriality." As regards the missionaries themselves, the answer is very simple. Of the 3,200 missionaries in China, 1,200 are Americans. That the American government should consider the welfare of so large a body of philanthropic workers is not only natural, but necessary. The American missionary is ever and always law abiding. It is true that he can not be arrested even for a misdemeanor, or tried by a Chinese official. I have known but one attempt to do so, and that was due to the misunderstanding of a telegram. Missionaries to China at present live and work in every portion of the empire not by any treaty

or express right, but by the widely issued and repeatedly renewed proclamations of the imperial government, giving freedom of residence, of purchase, and sale of land and buildings. Protestant missionaries have full status and cordial recognition as the guests of the Chinese governments. They have won the way to wide friendships, alike with the people and with hundreds of native officials.

A far more important question gathers about the relation of the native Christian to his government. The early treaties with China affirmed that the Christian religion taught men to be good, affirmed freedom for those who wished to enter the Christian Church, and later still secured exemption from certain small taxes paid for temple worship and idol processions. The missionary teaches his adherents the spirit of a true patriotism and full responsibility to the powers that be. American missionaries in China ask for their Church people no exemption from the laws of the land. It may well be doubted if even five per cent. of the ninety-nine per cent. claimed can be assigned to missionary cases. American missionaries rely upon the toleration now freely granted by the imperial government. If they make any appeal to the Chinese official it is simply that he use justice and rectitude in his judgments and decisions. The missionary never calls in the principle of extraterritoriality. In a case of fierce persecution and religious intolerance, if the local official refuses an interview, only one step is possible. He may appeal to his consul, to secure from a higher official a righteous examination of the affair. The Chinese maintain the proposition often renewed: "The native Christians as well as the common people are 'our children.'"

Regarding the "benefits conferred" on China by the invasion of Christian

workers some recent testimonials may sum up the argument. The *North China Herald*, in June says: "It can not be denied that Christianity has made a deep impression on the thought and life of the Chinese. The Christian Church, without question, will be a factor of the first importance in the reshaping of China. Behind the missionary there stands a Chinese Church 130,000 strong." The very able commissioner, Tuan Fang, now appointed viceroy at Nanking, said in Boston: "The awakening of China may be traced in no small measure to the hands of the missionary. They have borne the light of Western civilization to every nook and corner of the empire." The imperial commissioners, in London, heard the address of seventeen missionary societies working in China. With just pride these societies claim: "We have no desire to coerce people into professing Christianity; we seek only to persuade, and are entirely pacific and friendly." Prof. Goldwin Smith reminds us recently of Aristotle's maxim: "In judging of a kind we are to estimate it from the point of its highest attainment." Thus judged the succession of workers in China through a long century, have nobly gained as they have nobly lived. The influence of Western education, chiefly due to the enthusiasm of American missionaries, has induced the imperial government to cast aside ancestral methods and open all doors to Western science and progress. When the intellect of a nation is won, the nation is won. Duly considered, the missionary success in China is of the first rank. Every intelligent American should rejoice in our share of these expanding "social consequences of Christianity." A spiritual and effective Christian Church holds the great future of China in its civilizing and ennobling grasp. Will the Church be spiritual and effective?

EDITORIALS

THE REVOLT AGAINST DESPOTISM

Perhaps the most conspicuous feature at present is the general revolt in all lands against the rule of all kinds of despotism, social and civil, intellectual and religious. Contact with other nations has proved arousing and awaking in effect. There is something about a high order of civilization that is both contagious and infectious. Men see their fetters in the light of other men's liberty and freedom of movement. They learn how little they know as learning opens up new lines of research and discovers new facts. They begin to distrust even a hoary religion, when its foundations are found to be laid in scientific absurdities and geographical errors and historical fictions. The more the barriers between man and man are broken down, the more will the advantages of the few become the heritage of the many. Hence the era of world-wide exploration and communication has proved also the new epoch of world-wide assimilation.

But this has its perils; and the supreme danger is that, in breaking away from the anchorage of centuries there shall be a reckless and extreme reaction, a false faith abandoned for no faith, and violent revolution instead of more gradual and judicious reformation.

Into these changing conditions the Christian Church should go with careful and prayerful and tactful adaptation to the upheaval of old systems, that instead of destruction only there may be reconstruction—a new Japan, a new China, a new Korea, a new Uganda, not simply in the sense of what is changed but what is transformed. And it is the Christian missionary with his Bible and the Cross of Calvary that has the “enchanter's wand” as even Darwin called it, with which to effect these wholesome changes.

CHANGES IN THE CHURCH AT HOME

There are equally great changes in the Church at home. How far they are improvements is a question, but

there are many innovations. The Church is becoming *institutional*—*sociology* has far more sway than *theology*. Every heresy trial is more tolerant of error and more hesitating in discipline than that which preceded. The Church is certainly outgrowing creeds—which are being mended, and threaten to be ended. The emphasis now is upon the *life*—not the *doctrine*—tho a thoughtful mind sees that error in belief can never beget correctness in conduct; and that, however men decry creeds, it is only what of truth men embrace that can ever mold a true character. There is danger of mere sentiment, if not sentimentalism, taking the place of deep conviction, which is the spinal column of all Christian or even moral manhood. The esthetic is in danger of crowding out the simplicity of worship and Gospel preaching, and making trained choirs perform the service of song which ought to be the spontaneous voice of praise and devotion; and fine oratory, if not declamation, becoming a substitute for unction.

There is larger *giving* in these days than in any past time. Such gifts as those of Mr. Rockefeller, Mr. Carnegie and others like them have reached dimensions that make the benevolence of previous centuries seem parsimony. But the giving is philanthropic rather than distinctively Christian. While educational institutions revel in wealth of endowment, great mission boards are facing alarming deficits, and churches are struggling under mortgages that are crushing out efficiency.

The decay of the prayer-meeting is a very noticeable feature. A mid-week meeting with a half-hour lecture by the pastor, or a free *conversazione*, in which all take part as they please—and sometimes a short service which is formal and monotonous and poorly attended will be found too often where an inspiring weekly prayer-meeting was a constant fountain of refreshment a quarter century ago.

This last is probably the worst sign

of a low church life. There is no church field so barren and so hopeless that if the pastor would associate with himself, if no more, the sacred number "two or three" gathered in the name of the Lord, and put before God definite requests in faith, expecting as definite results, such pastor might not see moral and spiritual upheavals for which there is no other lever or fulcrum. Nothing more disastrous can happen to any church than to have the prayer spirit so far decay as that its absence is unfelt. Believing and united prayer will remedy any evil capable of remedy. And yet it is to such prayer that in crises of church history we least resort. We trust to secular attractions, architectural and artistic innovations, and sometimes ecclesiastical wire-pulling and combinations in church politics to bring a new era of prosperity. How long shall it take the church to learn anew the lesson of apostolic times that, when the Holy Spirit presides in her assemblies, there is unity, harmony, Holy Ghost praying, Holy Ghost giving, Holy Ghost living and Holy Ghost witnessing, which are the four signs of a New Testament Church and the four foundation-stones of all missions at home and abroad.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

This youthful organization is making itself felt throughout the Christian Churches of America. Under its auspices conferences have been held in Silver Bay, thousands of text-books have been sold for use in Sunday-schools and Young People's Mission Study classes (75,000 of Bishop Thoburn's recent book on "The Christian Conquest of India"); thousands of reference libraries to accompany these courses have been sold, and leaflets innumerable have been issued. A deputation consisting of Mr. S. Earle Taylor and Mr. Charles C. Vickrey are now on their way around the world and expect to come home with stereoscopic views, moving picture films, curios for missionary exhibits and

facts and experiences which will be of invaluable help in arousing interest and giving information on the subject of foreign missions. Mr. C. C. Michiner has recently been called to the general secretaryship of the movement and is putting all his energy and experience into the work.

This movement among young people has already accomplished wonders, and partly as a result of its activity the mission boards have now twenty-four secretaries working for the young people of the churches. The possibilities of this organization are tremendous and the promise for its usefulness is great. With the young people of our churches educated and stimulated to take an active, Christlike interest in home and foreign missions the Church of the future may hope for more spirituality, more God-guided intelligence and more Christlike self-sacrifice than the Church of to-day. God guide the Young People's Missionary Movement!

THE VERDICT AGAINST MR. STANNARD

This is another of the Kongo State outrages, even tho perpetrated under legal forms. Mr. Stannard wrote a letter imputing to Lieutenant Hagstrom an active part in cruelties perpetrated on the natives in connection with the Abir Company. Subsequently the governor-general asked Mr. Stannard for cooperation in the disclosure of irregularities. Just about to leave for a furlough, Mr. Stannard was held for trial on a charge of criminal libel against Commandant Hagstrom, and the trial dragged out till June 25. It ended adversely to Mr. Stannard and he appealed, but had to pay costs and bail. Meanwhile the accused commandant is promoted and appears to be exacting rubber in the usual fashion, matters being no better than before the Commission of Inquiry sat and reported. Missionaries who dare to bear witness against Kongo terrors and horrors thus risk persecution and prosecution, even for privileged communications to officials.

GENERAL MISSIONARY INTELLIGENCE

CHINA

China the Greatest Mission Field

China is the grandest mission field on the face of the earth. Here is the mightiest number of homogeneous people ever ruled by one monarch. No bitter caste divides the people into irreconcilable factions. The highest office in the land is open to the poorest scholar who can pass the examinations. Christianity is tolerated by imperial edict, and the people who profess this religion are not, on that account, to be molested. By treaty right, missionaries are permitted to reside in the interior of China, and the assertion recently made by a high official that the missionaries are China's best friends, is rapidly gaining belief among all classes. Thousands of great towns, cities, and countless villages are open to Gospel effort, and the church throughout the world will rejoice in the glorious responsibility of bringing to these hundreds of millions unspeakable blessings of Christian civilization.

REV. J. R. GODDARD.

The Famine and Flood in China

Recent cable dispatches and letters report that 15,000,000 people in Central China are suffering from flood and famine. The distress is greatest in the provinces of Kiang-su, Che-kiang, and An-hui. The missionaries appeal for help. They are trying to save all they can, but are almost helpless in face of the great need. A relief committee has been appointed with Rev. T. F. McCrea of the Southern Baptist Mission at Chin-kiang as treasurer. The appeal of the missionary committee says:

Owing to unprecedented heavy rains during June, July, August, and a part of September, a large part of the northern districts of Kiang-su and An-hui provinces was flooded. The flooded districts cover 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (November 1st) doubled in price. Thousands of houses have been destroyed. Thousands of people are already

living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food and have no wheat to plant for next year's crop.

Here is an opportunity to return good for evil and by manifesting the spirit of Christ to win many souls to Him.

A New Placard in China

The Nineteenth Century for October contains a translation of a long street placard from Hunan, Central China, which illustrates the growth of patriotism and of enlightened views in a province long known for its hostility to foreigners. Referring to missionary work the placard says:

There are people who say that foreigners should not be allowed to come and preach their religion in China. . . . Such sentiments betray a lack of insight and understanding. . . . When we want to go to foreign countries . . . if we want to preach their doctrines of Confucius they make no objection . . . it is only because our methods of disseminating doctrines are unlike foreign methods that no missionaries of ours are sent abroad.

Boxerism in China

Rev. John R. Hykes, D.D., agent of the American Bible Society in Shanghai, China, gives some details of a "Boxer" uprising in northern Shan-si, which indicate that the "Boxer" doctrine is not wholly a thing of the past. Some rowdies practising these arts recently surrounded the magistrate's *yamen*, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed with knives and spears. The German ordered them to surrender, but they

merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took forty-three prisoners. It is due to him that the foreigners present were not slain. The incident shows also how ill-prepared any of the local officials are for an affair of this kind and how little precaution they take against it. Immediately after this incident was over a Chinese general and troops in plenty had arrived.

What to Expect in China

In an interview not long since with Bishop Bashford, Sir Robert Hart said that for the first forty-five years he was in China it was like sitting in a vault—not a breath of air bringing in Western civilization; the Chinese seemed as dead to the issues of modern civilization as if removed from them by a thousand years. "But today I should say that every door and every window is open, and the breezes are blowing through in every direction. We shall have thunder storms occasionally. We must expect that with these changed conditions. We may have a typhoon that will sweep some of us out, but we shall never go back to old conditions." The Chinese children on the streets of Nanking are heard singing a song which says in substance: First the red man went; then the black man went; now the yellow man's turn has come—but the yellow man won't go!

Education of Chinese Women

Nothing in the new order of thought comes to the foreigner with greater surprise than the widely awakening interest in the education of women. How has it come about that a nation which from antiquity has treated its women as menials, relegating them to a life of ignorance and seclusion, has suddenly awakened to the urgency of female education, has laid hold of the fact that they constitute one-half of society, that the new China lies in the hands of the mothers of China! I believe that the cause of this surprising

awakening is to be found in the impression that Western womanhood has already made upon the Chinese mind. Their culture, refinement, nobility of character, their free companionship with the other sex, first appeared to the Chinese as a perplexing enigma, but have been slowly resolved into a revelation of a new ideal of womanhood and through her of a new social life. Thus new institutions for the education of girls and women are rapidly springing up throughout the cities of China; and the Chinese woman of the future, while in features and forms of politeness she shows her indebtedness to the past, will stand on "nature's feet," will exchange the carriage of a servant for that of a free woman, with a sense of her rights and duties as companion of her husband and mother of her children.

A School for Chinese Girls

The United States consul at Nanking sends the following item: "The viceroy of the Liang-Kiang Province, Choufu, one of the most progressive of the higher Chinese officials, has recently founded a school for girls in Nanking. At the opening, which was largely attended, the viceroy delivered an address which impressed the people that this girls' school was no ordinary institution. It is supported by subscriptions from a number of the leading *taotais* of Nanking, who have raised \$4,296, and the viceroy has subscribed \$1,432 annually. The school is located in a quiet place, with spacious buildings. Six women teachers have been engaged, three to teach English and three Chinese. The opening of this school is an important event in Nanking, as it is really the birth of female education in that ancient city. The interest taken in this school by the leading officials of Nanking indicates the dawning of freedom for China's women and girls. For the last few years the missionary girls' schools have been doing good work, but this is the first school established under the patronage of the viceroy. China is awakening to realize that a

nation's strength and prosperity lie in the education of her daughters."

A Plea for Chinese Girls

Mrs. Andrew H. Woods, whose husband is supported by the students of the University of Pennsylvania and is professor of the Medical Department in the Canton Christian College, writes that no one can be blind to the tremendous changes in China during the past few years. This is particularly evident in the growing aspirations of Chinese boys and girls after what they conceive to be highest and best that Western nations can bring them. Mrs. Wood says:

"This is the great opportunity for Christians in China, to-day: To meet this demand for leaders in education, by developing teachers under the influence of Christianity, who will go out to lead their people not only into the wisdom of books and skill in handling material things but will hold, above and beyond these important factors, the education of the heart. . . .

"In Canton there are at least five mission schools for girls, not including Doctor Niles' school for the blind and Doctor Fulton's medical school for women. The Presbyterian 'True Light Seminary' is the largest of the five and, in them all, a total of about five hundred women and girls are receiving instruction.

"At the same time we must face the facts that new demands are being made to-day upon all schools in China, and unless we can equip ours to meet these higher educational ideals we must be prepared to see the children even of Christians go elsewhere for education. As one of the leading Christian Chinese men said to me: 'We must improve our schools for girls; if we do not, we are going to lose our influence as Christians among the women.' What is needed is a school to train girls as teachers. These in time would take their places in mission schools, and, through them, the standard of education would be raised to a higher level."

A letter from a Chinese girl shows

the Christian purpose that stimulates this desire for an education:

I feel very sorry because many of our Chinese girls and women not only do not know about Jesus and history and literature of their people, and also sometimes some of them do not know what is their country called, and do not know how to rear their children in the right way. Then how can China be strong, because all the people are so stupid and the rulers are bad also. I think if every person wish to help her country, she must study hard with her lessons to get education to help the girls to learn to be wise and strong women, and these girls would help more and more girls until all the people become wise and strong; then China will be very strong. . . . You asked me would I like to help our girls to get an education if I could. Now I will answer you,—I like very much.

Is it not high time that we Christians meet this need that our Chinese sisters feel so keenly?—*Woman's Work.*

Greetings from Fu-chau

A postal card from Rev. George W. Huiman, of Fu-chau College gives the following compact information:

Fu-chau College. 252 students, 13 Chinese and 5 foreign teachers. Receipts from students pay for all expenses except missionaries' salaries. Eight years' course in English and Chinese. College mission press printed four and one-half million pages past year, all for the use of the native Church or for reporting the work of the mission at home.

A Few Facts About Japan

Japan, with her 47,000,000 population, has 4,302,623 pupils in her elementary schools, or 91 in every 1,000; while Russia, with 130,000,000 population, has only 4,193,594, or 32 in every 1,000. Similar disproportion in favor of Japan applies to secondary schools and universities.

Japan has 4,852 post-offices, equal to 1 post-office for each 9,700 people; Russia has only 6,029, or 1 for each 21,500 people.

Japan had a foreign commerce in 1896 of \$145,000,000, while in 1903 it was \$313,000,000—more than 100 per cent. increase in seven years.

Japan has every kind of manufacturing—cotton goods, telescopes, mi-

croscopes, watches, knives, spoons, electric machinery, matches, clocks, wooden goods and a host of other lines. In 1870 manufacturing in Japan was almost nil; now she has over 8,000 factories of various kinds.

Japan has railroads gridironing the empire, electric-light plants in nearly all the cities and telegraph lines all over the country.

Japan has over 3,000 miles of railway and 1,500 miles of telegraph lines in operation. Twenty-five years ago not a mile of this system existed.

Growth of the Y. M. C. A. in Japan

It started about twenty years ago, and is now divided into two parts—9 city associations in some of the largest cities, and 56 student associations in government and other colleges and universities. The pastors find it difficult to get the non-Christians to their services, so their conversion depends very largely on the Christian students. The Student Young Men's Christian Association Union of Japan joined the World's Student Christian Federation some years ago, and the Rev. K. Izuka, the president of a large Christian college, is now vice-chairman of the movement. The next federation conference meets in Japan in 1907—the first international conference ever held there. The Young Women's Christian Association is at present seeking to develop work among women students in Tokio.

Japan's Need of Christ

Many admirers of Japan see little need in giving the Japanese the Gospel. It is true that they are active and successful and that 93 per cent. of the children are in government schools—the highest record in the world. But these young people who are breaking loose from old beliefs are in great danger of moral ruin.

Minister Makino of the Department of Education issued instructions last June concerning evil habits in student circles, which contain such sentiments as the following:

Among the youth of both sexes I detect,

to my great regret, a tendency to occasional despondency and to ethical decadence. Certain of those now in the schools show an inclination to luxury, or torment themselves about empty theories, or in extreme cases allow their minds to become absorbed in dissipation, and, violating the precepts of virtue, lose their sense of shame. . . . There are signs that the trend of a part of society is toward insincerity and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures; for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict immoral conditions.

Many students yield to sensuality, frivolity and indolence and there is noted an epidemic of suicide by young men. When these things are acknowledged by the Japanese themselves can any one say that Christian education is out of place in Japan?

Education Honored in Japan

The thirty-first annual report of the Minister of Education in Japan is quoted as a proof that, so far as the percentage of children under instruction is concerned, "Japan holds the record for the world!" The figures quoted in the comparative statement embodied in the report are interesting as showing that since 1899 the percentage has been gradually increasing. Thus, in 1899 the male children attending schools registered 85 per cent. of the total number available—that is to say, of an age to attend—and female children 59 per cent. In 1903-4 the figures had grown to nearly 97 per cent. in the one case and 90 per cent. in the other. The total number of children receiving elementary instruction is said to be nearly 6,000,000.

The increasing provision of higher grade schools for girls, during the past ten years, has been a notable feature of the educational progress of Japan; for whereas in 1896 there were only 15 high schools for girls throughout the empire, the number had grown in 1904 to 95, and the attendance at these schools at the present moment is said to register 130,000.

Another remarkable portent is the growing demand for technical educa-

tion for girls. In 1903 there were as many as 75,000 girls receiving technical instruction of some sort, as against 16,000 only in 1895.—C. M. S. *Intelligencer*.

INDIA

The Woful Case of India's Hordes

The total population of the great peninsula is about 300,000,000—that is, about four times that of the United States, or eight times that of Great Britain. Of these 60,000,000 are Mohammedans, 250,000,000 are low castes, 270,000,000 are illiterate, 40,000,000 are shut up in Zenanas, and 25,000,000 are doomed to the woful estate of widowhood.

The First Field of the National Society

The executive committee of the National Missionary Society for India has definitely decided to begin their missionary operations in the Panjab. The *National Missionary Intelligencer* says: "This decision has not been arrived at merely because it is one of the needy provinces of India, but also because it has come forward so heartily to give financial support to the N. M. S., and also because there are candidates who can, when accepted, immediately enter the field. The committee is considering which part of the Panjab will furnish the first field. It is reported that tho this society is only a few months old, over 60 young men have offered themselves for service as evangelizers among their countrymen.

Reunion of Christians in India

A noteworthy editorial appears in the *Mission Field* (India), the official organ of the Society for the Propagation of the Gospel. This is a most earnest appeal to missionaries for putting aside differences of the West in the Church of Christ and bringing about the reunion of Christians in India. The editor says:

You know as well as I do that the natives would be one united body of Christians if we missionaries would only let them. We have brought our divisions to this country, and perhaps we drill them

into our converts' minds; but they know little and care less about the causes of our quarrels. A very grave responsibility lies at our doors. If only the episcopal basis and the sacramental system could be accepted, I see no reason why we should not all be one to-morrow. What a blest consummation! And what is there in these that need prove such a stumbling block?

We all hope to meet in a few years in Paradise; and what will be the difference between Paradise and this earth? Surely it will consist largely in our being able to see plainly there the truth of things that we wrangle about so much here. Shall we not stand amazed at our earthly darkness and perversity, our want of charity and unwillingness to learn? If we are so soon to be united in Paradise, shall we not try even now to get rid of the evils of disunion? Are we not too apt to think of ourselves when we ought to be thinking of Christ with His Robe rent in twain, and the Church, which is His Body, racked with pain? . . . Father, forgive us, for we know not what we do!

Methodist Achievements in India

In Southern Asia (mostly in India) the Methodist Episcopal Church has 393 missionaries and 4,729 native helpers. Church members have been gathered to the number of 41,707, besides 70,765 probationers. In the 1,650 schools 40,685 pupils are found. The native collections amounted to \$86,022 last year.

A Remedy for the Plague

The supposed close connection between rats and the bubonic plague is considered to have been proved in India by the extraordinary success in decreasing the scourge which has resulted from the war of extermination against rats that has been carried on in 60 towns in the Panjab. The work is still incomplete, but the experiment is regarded as of immense importance, in view of the fact that 1,000,000 persons already have died of the plague in the Panjab alone.

Progress of German Societies in India

The *Leipsic Missionary Society*, which is successor to the old Danish Halle Mission in the Tranguebar field, celebrated the two hundredth anniversary of Indian missions and was joined

in this celebration by the other Lutheran societies at work in India. A plain memorial stone was consecrated to the memory of Ziegenbalg and Plutschau. The Leipsic Society is able to report steady progress in its well established work. The large district of Madras, which contained 3,000 native Christians, has been divided and a new station has been opened in Pandur. Upon this new station an agricultural school has been opened to help the poor and degraded Christian pariahs socially also. Another new station has been opened in Udampet, district of Koimbatour. The work among women, carried on by deaconesses of the Leipsic Society, is also making good progress.

The Breklum Missionary Society, whose work in India was thoroughly inspected by pastor Bahnsen last winter, shows signs of increased life. A new station is at once to be opened in Letshmipur and three other stations will be opened in the near future. The remarkable progress of the work of the Breklum Society in the Jeypur district is shown in the following facts and figures: First missionaries sent out in 1882; first natives baptized in 1885; number of native Christians, 274 in 1895, 1,102 in 1900, and 7,306 in 1905 (with 3,160 catechumens).

The Gossner Missionary Society reports continued progress among the Kols of Chota Nagpur. The number of native Christians has increased to 66,045 (ten years ago, 34,861), while 17,831 heathen inquirers receive instruction preparatory to baptism. We consider it great progress that at last the Gossner Society has decided to employ female missionaries. Hitherto the work among women and girls was left to the otherwise already busy wives of missionaries, but now deaconesses are being employed. Already five deaconesses, in connection with the Oriental Woman's Association, have commenced work. The Gossner Missionary Society has also started an auxiliary for medical missions, tho it has not yet found any medical laborer.

Heroic Moravians in North India

Years ago Dr. Jacob Chamberlain wrote a thrilling article entitled "The Stick-to-It Missionary," relating to the faith and patience of the Moravian missionary, Heyde, who in 1856 took possession of a field high up in the Himalayas at Leh on the borders of Tibet and, with but slight encouragement in tangible results, has held it until to-day. In 1885 only 6 communicants could be named, which in 1895 had increased to 30, and to 63 in 1905, or to 134 if adherents be added. However, the language has been mastered, the Bible has been translated into Tibetan, and the Gospel has been preached to not less than 10,000.

The Princeton Building in India

The new Princeton student building presented to the Allahabad Christian College by the graduates and friends of Princeton University, U. S. A., was opened recently by Sir John Stanley, the chief justice. Among those present were Sir James Digges La Touche, lieutenant-governor of U. P., Dr. C. Cuthbert Hall, the Barrows-Haskell lecturer, and Dr. J. R. Ewing, the principal of the Christian College. The Christian College began four years ago and will eventually have a very handsome block of buildings. At present there are several blocks of residences for students and professors, a laboratory, class rooms, power-house, etc. It is intended to make electrical engineering and manual training a prominent feature of the college course.

A New American College in India

The twenty-first day of November, 1906, is a memorable date in the annals of the American Madura Mission. This is the day when the corner-stone of the American College buildings was laid by His Excellency Sir Arthur Lawley, K.C.M.G., the Governor of Madras, on a site of the Tamkam side of Madura, in the midst of a gathering crowd of the notable gentlemen of the city, official and private, a few of

the landed aristocrats and a host of students, male and female, that besieged the Pandal erected for the purpose. The presence of Her Excellency Lady Lawley, an American by birth, added peculiar charm to the occasion. A goodly group of other ladies, missionary and otherwise, graced the occasion with their presence.

Language Divisions Among Moslems

According to Rev. N. W. Weitbrecht in the *Indian Witness*, some idea of the grouping by race of the world's Moslem population may be gathered from these rough figures as to language (in millions):

| | |
|--|-----|
| Languages of India (chiefly Aryan) .. | 62 |
| Languages of Malaysia and Eastern Archipelago | 29 |
| Chinese dialects | 30 |
| Persian | 9 |
| Languages of the Russian Empire (Slavonic, Tartar, etc.) | 13 |
| Turkish | 8 |
| Hausa and Other Negro Tongues | 37 |
| Arabic | 45 |
| Total | 233 |

Sociologically, these races range from the medieval or stationary civilization of India, China, and the Turkish Empire to the higher barbarism of Africans and Asiatics just emerging from a state of savagery. In the case of the latter we see the adoption of Islam followed by a certain amount of moral and material progress, the abolition of idolatry, the prohibition of strong drink, the adoption of clothing, decencies of worship, and an increased sense of personal dignity.

Conditions in Persia

The past year has seen the first steps in the direction of constitutional government in Persia. A parliament has really been set up. It remains to be seen what the outcome will be. The late shah was progressive but his son, the Vali Ahd, is a man of very different temper. Parliaments have been created and destroyed before, and the Moslem ecclesiastics may not provide the best material for a constitutional assembly. But the rigid absolutism of centuries has been broken. British in-

fluence, ever on the side of just progress, is again paramount. Freedom of discussion is possible as never before, and even the Moslems recognize that freer institutions will mean freer thought and the opening of Islam to the Christian propaganda. There will be much to discourage and impede and the forward road will have its backward turns, but even now in Persia, as in no other Moslem land, is it possible to go about in a free evangelization. One missionary writes of Persia:

Another impression is the *great opportunity for work*. In a Moslem land, actually to be able to go daily to the bazaars and preach Christ openly, unhindered, is a marvelous thing to one accustomed to the attitude we used to take in the Turkish Empire, that all work for Moslems has to be indirect. It is remarkable how open the door is if one only appears to take it for granted that it is open. This does not mean the people are all ready to accept Christianity—far from it. From childhood they have been taught to believe that Islam is the only truth, and proofs which seem to be entirely convincing to us slide off them like water from a duck. Nothing but God's Spirit can change them.

Reforms Agitated—Oppression Rampant in Persia

The conditions in Persia are both encouraging and discouraging to the extreme. Hope and hopelessness about its future are mixed together—so that one dare not utter a prophecy about it. For the past year both in Teheran and Tabriz there have been talks, among the ecclesiastics and merchants and part of the noblemen, to change the government as much as possible into a parliamentary form—and for a time great disturbances were raised in both cities against the shah's government. At Teheran, the reformatory element took refuge in the English embassy. Over 15,000 persons were cared for over a month under the English flag, until the shah consented and gave promise of reforms through the English ambassador.

On the other side Persia is growing worse daily. A state of anarchy rules some parts of the country at least. The government itself is no better than a robber; the squeezing and looting of

the citizens is going on in a dreadful way, while the Kurds and brigands are busy killing and robbing at midday for themselves. The government does not even feel its responsibility for suppressing the Kurds and protecting the citizens. In many places whole villages are desolated and many of the villagers are killed. For the past few weeks the college grounds are full of women and children, with cattle and sheep, who have fled for safety. Every night the roar of guns is heard all about us. It is unsafe even in mid-day to go about the country. Over all these the Turks have been adding to the misery of the Persian Christian citizens. Half a dozen Turkish soldiers have been collecting revenues from the frontier villages for themselves. They have already collected hundreds of dollars. The government does not even protest. Were it not for fear of intervention of Russia and England, Turkey could sweep Persia in a week without the firing of a gun. —*The Christian Observer*.

AFRICA

A Great Gift to a Splendid Mission

Rev. C. R. Watson, Missionary Secretary of the United Presbyterian Church, reports that his Board "has received a gift of \$100,000 from Mr. John D. Rockefeller toward permanent property needs in Egypt and the Egyptian Sudan. The larger part of this gift goes to the erection of new buildings for Assiut College. The proposed transfer of this college from its present cramped accommodations to a large and beautiful site, secured after laborious transactions extending over several years, created an acute need for funds with which to erect new buildings. The funds in hand being insufficient for the erection of the buildings imperatively needed, an appeal was made to Mr. Rockefeller for assistance. It is proper to say, at this point, that the initiative for appealing to Mr. Rockefeller is to be credited to the authorities of Assiut College. Other needs along similar

lines in Egypt, India and the Sudan, which seemed equally urgent, were presented. After a careful scrutiny of the needs presented, Mr. Rockefeller has most generously responded by a gift of \$100,000. The terms of the gift limit its application, however, to Egypt and the Sudan."

Moslem Opposition in Egypt

The North Africa Mission's work in Shebin el-Kom is passing through a crisis, the issue of which will greatly affect the prosperity if it does not endanger its perpetuity. A legal notice has been served on the mission to vacate its rented house on December 31, 1906. Efforts are being made to induce the landlords to extend the lease for a short period, but up to the present they have refused to listen to any proposal.

The missionary, Walter T. Fairman, writes that great pressure from various quarters has been brought to bear upon them to turn the mission out, as the work has gained the ill will of both Copts and Moslems. The truth probably is that the Moslem National School is working to get the premises for their girls' school. An additional factor may be the effect of the disturbed state of the mind and spirit of the Egyptian Moslem in relation to the English, a state fostered and fanned by notorious political agitators in the pay of Turkey, and certain partizan and fanatical newspapers.

A Telegraph to Timbuctu

William E. Curtis, writing to the Chicago *Record-Herald*, says that the French Government is building a telegraph line across the Desert of Sahara, and that within a year the line will be open to Timbuctu. The wires will run from the City of Algiers across the sandy waste down to the oasis of Touat, which is a very important point. From there they will follow a caravan trail that has been used for centuries south of the Ahagar Mountains, and thence southwestward to Timbuctu, and thence follow the river bank to the port of Dakar on the Atlantic coast,

in the province of Senegal. The work began last winter, and has been going on nearly nine months.

The Need of Greater Uganda

Of the six great provinces which comprize the Uganda Protectorate, three have been strongly occupied by European missionaries, two entered, and one is still untouched. Situated as Uganda is in the very heart of the Continent, it commands the best possible position for carrying forward the work of evangelization. The Baganda are well adapted to become light bearers to the inhabitants of the countries around them, thousands of whom are still naked savages, utterly uncivilized. And already to five of the six great pagan districts Baganda teachers have gone and are carrying forward a noble work.

But Greater Uganda is menaced by two formidable foes. Mohammedanism is making serious advances, and it may be said that when once Mohammedanism has taken hold upon a people the door is to a great extent closed to the Gospel and to all that makes for righteousness. The railway that has brought the coast so near to the Protectorate has brought an influx of Mohammedans in the persons of Swahili traders and workmen, interpreters, masons, carpenters, etc., whose low standard of morals is a serious temptation to the Uganda people. Alas, that the efforts of commerce have outstripped those of the Christian missionary in the Protectorate! The Uganda Church and the Uganda missionaries are not strong enough to occupy the strategic posts that are open to them. To-day we can work among an unprejudiced, open-minded pagan population. Why should we delay until we find ourselves face to face with that same people given over to the hardening, blinding influences of Islam?—*Church Missionary Gleaner*.

A Remarkable Tour in Kongo State

Rev. Motte Martin of the Southern Presbyterian Missions has recently returned to Luebo from a tour which lasted thirty-one days. Mr. Martin

examined 1,500 catechumens who knew the catechism, and after rigid personal examination, discarding those who refused to keep but one wife, who clung to special sins, or believed in various superstitions, they baptized 800 converts. Think of it! Two missionaries examining from early dawn, candle-light breakfast, until midnight, with no recess save for food, because of the crowds pressing around seeking salvation. At one service they baptized 170 people. It almost passes belief, and yet the telling falls far short of the reality. The churches in America can not realize the intense yearning of many of these people after God without witnessing the anguish of those who fall short of the mission tests. They make long journeys and consider no demand made of them too hard. Every chief, and many persons, chose one wife and Christian marriage. Superstitions and charms were abandoned, sins were confessed and punishment accepted, that peace might be had with God. It reminds one of the experiences of the early Christian church in Apostolic days.

Workers in the Sudan

A result of Doctor and Mrs. Kumm's visit to the United States and Canada is the organization of a strong branch of the Sudan United Mission with the headquarters in Philadelphia. The first four missionaries of this branch have already reached their destination in Central Africa and within the last five weeks five new missionaries have sailed under the auspices of the S. U. M., two of them medical men.

A Canadian effort of the West Central Sudan, which was carried on under the name of the Africa Evangelistic Mission, has become amalgamated with the Sudan United Mission, and forms now the Canadian branch of the S. U. M. Nine missionaries are connected with this branch. Thus far 19 missionaries have been sent out by the various branches of the Sudan mission and these are laboring at six stations. The two other societies working in

the great land of Darkness are also strengthening their forces, and it is hoped that this winter nearly 50 missionaries will be at work in the vast region between Abyssinia and the Senegal, the Sahara, and the northern tributaries of the Kongo.

Paris Missionary Society in Africa

Most encouraging news comes from the field in Barotsiland, Rhodesia, north of the Zambesi river, where the missionaries of this great society have been laboring many years. King Lewanika has commanded that slavery be abolished and all slaves be set free in his domain. This action becomes the more important if we remember that only two months before this edict was published the king himself had ordered the taking of small children of both sexes in all his villages that he might replenish his stock of young slaves. The officers of the British South Africa Company, whose territory is Rhodesia, assisted the French missionaries in gaining the abolishment of slavery. The Paris Society has opened a new station at Livingstone, near the grand Victoria Falls.

Chinese Labor in South Africa

Vice has been said to exist in the compounds where Chinese were apprenticed for the purposes of labor in the South African mines. The government has had an investigation, and the most hideous forms of human corruption are found to prevail. The report was not made public as too loathsome, and the evidence was under the seal of secrecy. However, there has been a leakage of its contents and extracts have been used which have roused a proper public opinion that, if these things are so, the "heathen Chinese" must go back home; that it is plainly the duty of the government to begin at once to reduce the number of the coolies. There are now 52,000 of them, and more than ever before. A system of regular and expeditious deportation should be set on foot at once, and carried on with vigor.

Light and Shade in Madagascar

From Madagascar, where the missionaries and the converts have been rejoicing in a glorious revival many days, comes the news of great discouragements as well as of continued encouragements. The colonial government seems to be restraining the liberty of preaching the Gospel, to close the higher schools to the scholars of the missionary institutions, to prohibit the building of houses of worship and the organization of congregations by native Christians. In the Betsileo districts the gracious revival continues and has now reached the district of Ambatolampy, hitherto one of the most unpromising fields. Prayer-meetings and consecration-meetings are most frequently held and well attended. The missionaries who describe these meetings call especial attention to the spiritual agony of many of the native Christians present. Many of the students of the missionary school at Ambatomanga have made deeply moving confessions of past sins and have asked for the forgiveness of God's people in addition to that of the Lord Himself. One of the native preachers made a touching profession of past remissness and negligence and saw in his sins the reason for past unfruitfulness. The women, too, are wonderfully affected, and many of the lowest of the low, forsaking immorality and vice, have come to Christ. "It is wonderful," says one of the eye-witnesses, "to hear how these poor fallen women, coming to the Savior with a public profession of sin and shame and of faith in His blood, are received with open arms by their Christian sisters who did not fall under the temptations by the grace of God." The spirit of the Master, seems to have come upon the native Christian women, who once kept coldly aloof from their fallen sisters. The consecration of those who are made partakers of this glorious revival is complete, and it can be well said that the wilderness is glad and the desert of Madagascar rejoices and blossoms as the rose.

EUROPE

Evangelical Alliance Diamond Jubilee

This event is announced to take place in King's Hall, Holborn, London, July 3d to 8th, 1907. Sixty years have passed since 800 brethren from many lands, representing nearly all branches of the Reformed Church, gathered in London (1846) for the formation of the Evangelical Alliance. The years that have elapsed since that memorable meeting have been marked by important progress, both in the history of the Christian Church and the work of the Evangelical Alliance.

The main object for which the Alliance was founded was to manifest the unity of the One Church, which is the Body of Christ, and to promote Christian love and fellowship. To-day, to some extent, and notwithstanding many deplorable divisions, we see a longing after closer unity among Christians of all Churches, which may bring nearer the time when the perfect unity for which our Lord prayed shall be manifested.

Fruit-gathering by One Society

The London Missionary Society (Independent or Congregational), the oldest except one in England, reports a total of 83,906 church members in its foreign fields, adherents to the number of 292,945, and 89,106 pupils in its schools. Of the church members 31,707 are found in Madagascar, 19,606 in Polynesia, 14,386 in China, and 12,923 in India, North and South.

Periodicals of One Society

The Church Missionary Society (the largest missionary organization in the world) publishes no less than six periodicals: The *Church Missionary Review* (taking the place of the *Intelligencer*), the *Gleaner*, the *Round World*, the *Gazette*, *Mercy and Truth* (medical), and *Awake*, a pictorial paper for working people.

German Universities for China

In the German university city, Freiburg i. Br., a society has been founded for the purpose of opening

educational institutions in China which shall offer Christian facilities to the students of the Flowery Kingdom. The Association of the Christian Students of Germany and the Students' Association for Missions have been asked to aid the object, but from several German missionary workers serious objections against the project are raised, and especially Professor Warneck, the great Professor of Missions in the University at Halle, declares his strong opposition to the program of the Society. We give his three reasons briefly: (1) The expenses of founding universities—for it is manifestly the plan of the new society to found several—would be very great. (2) The missionary societies now at work in China are doing all they can to provide Christian educational facilities. (3) The associations of German students, upon whose cooperation the new society seems to rely chiefly, are too weak for such an undertaking.

A Commendable Act of German Officials

Some time ago the German Parliament decided to send out two special observation committees, one to the German possessions in China, the other to German East Africa. According to the reports of the missionaries of the Berlin Missionary Society in Hongkong and Canton, in China and in Dar es Salam, in German East Africa, these committees have treated the missionaries whose stations they touched, very kindly. A number of the members of these observation committees visited the stations, attended the schools, and showed great interest in the whole work. After their return to Germany these influential members of Parliament failed not to give public expression to their gratification by writing in the daily press of their visits to the missions in China and East Africa. Thus the missionaries in the field were encouraged to further labor by the visits and the people at home were moved to larger contributions by the reports.

The Spanish Evangelical Church

The Spanish Evangelical Church was formed in 1899 by the coming together of a number of congregations supported by different nationalities, but carried on to a large extent by Spanish laborers. It represented 20 congregations with 30 stations. In 1905 a church in Cadiz, having been given up on account of financial straits by the Scottish society which was supporting it, undertook to maintain itself. In Santander, Bilbao and Almeria the evangelicals have been invited to official functions, and more recently the Minister of Worship invited the students of the Protestant gymnasium in Madrid to an anniversary celebration of Don Quixote. This gymnasium—where Spanish teachers and preachers are taught—occupies one of the highest sites in Madrid, and is visible from a far distance. There is a theological seminary in Andalusia which was established by the Scotch; and the American girls' school in Madrid is attended by children of the higher circles. Evangelical literature constitutes an important feature in the Protestant work. Ten evangelical periodicals are published in Spain. It has not been possible, on account of the prevailing intolerance, to ascertain exactly the number of evangelical Spaniards, but pastor Theodore Fliedner, of Madrid, estimates it at between 10,000 and 12,000. —*New York Christian Advocate*.

The Vandois Church

The Waldenses have for centuries been both the martyrs and apostles of Italy. The Autumnal Synod at Torre Pellici, the stronghold of the persecuted church, when every synod has met, found the delegates coming from even so far as Rome, indicating that, after so long a time the faith of this primitive church is spreading. The question is arising whether Torre Pellici shall be the exclusive synodical place of assembly; and it may be that the next meeting is held in the very shadow of the Vatican! and the martyr church of the high Alps actually

meets in council in the very city where for hundreds of years anathemas were hurled against the Vandois like thunderbolts.

A Cry from Albania

It is a remarkable fact that Albanians at home as well as Albanians who have emigrated to America are importuning the missionaries of the American Board in Macedonia as well as the officers of the Board here (in the States) to open Christian schools in various parts of their country. Not long since an Albanian "bey," or prince, crossed the ocean and came directly from the wharf in Boston to the office of the American Board with a most importunate plea that the Board send help to them in Albania. He declared that the way was open, and that the people would welcome Christian schools, tho he admitted that nominally he was a Moslem. He declared that Albania needed just such institutions as the Board has established in neighboring provinces of Macedonia and Bulgaria. The eager presentation of this need by this prince was most pathetic. Is not some way to be found for responding to this importunate cry from Albania?—*Missionary Herald* (U. S. A.).

Russians Sell Daughters

Reports from the famine districts of Russia show that the distress is steadily growing acute and that the peasantry in the government of Kazan have been driven to desperation and are selling their daughters into slavery to the Mohammedans of the Caucasus. The ages of girls sold range from twelve to seventeen, and the prices realized are from \$50 to \$75. A form of typhus fever, known as "hunger typhus," resulting from starvation, has broken out in Kazan and is raging epidemically.

Russia Opening to the Gospel

Rev. Isaac M. Yonan, a Persian Christian, writes that since Russia has given even a partial liberty of worship, calls have been coming repeatedly to send a preacher or even

two, to help over 3,000 Syrians who live in and about Tiflis; who hitherto could not have any religious instruction save in the "Orthodox Russian" Church.

After the discussion of the whole subject, the synod unanimously voted that its moderator be sent over for six months to examine the field, to organize a church if the way be clear, and to help those Christians hungry for evangelical truth as much as it is possible.

Russia is opened for the preaching of the Gospel. Tiflis is properly called the Chicago of Russia—a growing city, full of all nationalities. The churches in America should begin at once to consider the needs of such an enormous territory with its teeming millions.

AMERICA

A Day of Prayer for Students

The General Committee of the World's Student Christian Federation has appointed February 10, 1907, as the Universal Day of Prayer for Students, and invites friends of students in all lands to unite in its observance. The Committee issuing this Call is composed of the authorized representatives of the Christian student movements of Great Britain, Germany, France, Holland, Switzerland, Scandinavia, North America, Australasia, South Africa, Japan, China, India, Ceylon, and of countries without national student organizations. These movements embrace two thousand Christian student unions or associations, with a membership of 113,000 students and professors. Year by year an increasing number of student communities unite in observing this Day of Prayer for Students.

The committee suggests the following objects for Thanksgiving and Intercession:

Thanksgiving.—For the successful beginning of work among the students of Latin America.

For larger access afforded to the 40,000 students of Russia.

For signs of progress among the students in Italy, France, Switzerland, and other very difficult fields.

For the encouragement in connection with the visits among the schools and colleges of South Africa.

For still further increase in the number of students engaging in the study of the Scriptures.

Intercession.—That the Federation Conference to be held in Tokio, Japan, April 3-7, 1907, may be representative, harmonious, spiritual, and fruitful.

That the remarkable opportunity now presented by the presence in Japan of 16,000 Chinese students may be adequately improved by the student movements of China and Japan.

That more men of God's appointment may be raised up to serve as leaders in the student movements.

That all student movements may give more attention to promoting among their members the spirit of intercession.

Foreign Missionary Convention for Men

A great intersynodical convention for men from the 15 central synods of the Presbyterian Church, U. S. A., and the men of the Cumberland synods, together with 100 special representatives from the other synods and foreign fields, is called to meet in Omaha, Neb., February 19-21, 1907. The purpose of this convention is to consider the distinct missionary responsibility of the men of the Presbyterian Church for the unevangelized heathen world.

This year the foreign boards of the various denominations are preparing estimates of the distinct foreign missionary responsibility of each denomination. Our own Presbyterian Board has reached conclusions on this subject sufficiently definite to make it obligatory and mandatory upon the Church to undertake, immediately, to adjust itself to a foreign missionary policy far more stupendous and heroic than the Church has ever before faced.

Omaha will not only furnish the place of meeting, but give all necessary attention to the local details and needs of the convention. The registration will be limited to 1,600 men—the seating capacity of the auditorium to be used. This will allow an average of about 100 men from each of the 15 synods. The probability is that some of the synods adjacent to Omaha will demand a larger number than

the above average, but no synod should be ambitious to send less than 100 men to this convention, which has for its purpose no less an aim than to further the organization of the kingdom of God among the 100,000,000 human beings which belong to the Presbyterian Church, U. S. A., as her portion of the race to gospelize and baptize in this generation. The Texas synods are talking of sending 100 men from their state.—*Herald and Presbyterian*.

Y. M. C. A. Among the Sioux

No less than 13 associations are to be found upon the various Sioux reservations, with a total membership of 817. Most of these organizations have buildings. Bible classes are held regularly, open-air meetings and conventions, with conversions not uncommon. Pine Ridge has a prayer-meeting room, a reading room and a game room.

Missionary Activity of the Y. M. C. A.

Within a few weeks the International Y. M. C. A. has sent out five men, of proved ability in the home field, to reinforce its foreign department. Dwight W. Edwards goes to Peking to aid R. R. Gailey in the new work undertaken in that city, and which is supported by the students of Princeton University. G. A. Gregg goes to become educational director of the Association at Seoul, Korea; Mr. A. A. Ward will probably be stationed at Bangalore, India; Charles L. Boynton is to become office secretary of the National Committee of China, Korea and Hongkong, at Shanghai; and Mr. W. A. Tener goes to Manila to direct the association work there. Mr. W. B. Pettus, whose life has touched so many of the students of our American colleges, has gone to China to become the national students' secretary. The expanding educational life of that empire offers an almost unlimited field for his work. When these secretaries reach their fields there will be 69 men in the foreign department of the Young Men's Christian Association. They are work-

ing in the large cities and student centers of 11 countries. The associations for which they care, directly or indirectly, number over 300, and have a membership of more than 15,000.

A Changed Outlook for Missions

At the recent "Haystack" celebration, in replying to the address of welcome, Dr. S. B. Capen, President of the Board, said:

"Like all great things, the beginning of the foreign missionary movement seemed insignificant. It started when the religious conditions of our nation were almost at their worst. Religion was a subject of ridicule. The student life at Yale, Princeton and Williams was permeated with skepticism. When the 'Society of Brethren' was formed in 1808, in order to prevent sneer and ridicule, the constitution and records were written in cipher."

A hundred years have gone by and what a change! Jeremiah Everts declared about 80 years ago that "Some of us may live to see the time when the receipts of the Board shall be \$10,000 a month!" How little did the leaders of his day realize what the growth was to be! At the semicentennial in 1856, held at Williamstown, Mr. Rufus Anderson, secretary, stated that the Board had at that time 420 missionaries and about 300 native helpers, and that the receipts for the first 50 years had been \$6,800,000. On this centennial year we have 565 missionaries, over 4,000 helpers, and the receipts for the past 50 years have been over \$30,000,000.

A Laymen's Conference

Business men are waking up. There came together in New York City on Saturday, November 17, 1906, thirty-eight laymen, representative of active Protestant Episcopal church work in Boston, Providence, Springfield, Brooklyn, Orange, Philadelphia, Pittsburgh, Albany, Troy and New York. Some of these laymen belong to the Laymen's Missionary League of Pittsburgh, the Seabury Society of New York, the Seabury Society of Spring-

field, the Seabury Society of Brooklyn, and the Men's Club of Troy. There were present also the Rev. G. M. Murray, Chaplain of the Laymen's Missionary League of Baltimore; the Rev. George Huntington, speaking for the Laymen's Missionary League of Buffalo; the Archdeacon of New York; the Archdeacon of Brooklyn; the Archdeacon of Queens and Nassau; the Archdeacon of Pittsburgh, and many prominent laymen.

The laymen of this General Conference, with the counsel of the clergy present, adopted the following as their aim:

To enlist and instruct laymen to do specific work, outside of business hours, to spread the Gospel of Jesus Christ.

To do laymen's share to strengthen the Church, to the end that it may be better able to take the Gospel to all America, and to all the world.

It was the judgment of these laymen, concurred in by the archdeacons and other clergy, that autonomous organizations, calling themselves by whatever name they choose, raising their own funds, and selecting such lines of work as seem locally to be most pressing in their demand, ought to federate for common strength, common inspiration, and the carrying out of such general plans as can be best prosecuted by common effort. A second General Conference was ordered to be called by the Committee for February 16, 1907, to meet in New York.

ISLANDS OF THE SEA

The Onward March in New Guinea

Glad news of the victorious spread of the Gospel comes from that part of New Guinea where the faithful missionaries of the Rhenish Missionary Society have been laboring and preaching many years. At Ragetta, Kaiser Wilhelm's Land, 20 Papuas—14 adults and 6 children—have been baptized, the first-fruits of the coming harvest. All these converts had undergone a long and very thorough time of preparation, until it became apparent to the most skeptical observer that the Word of God, by the help of the Holy

Spirit, had wrought a complete change in these people. One of them, Malai, had been an inquirer many years and had applied for baptism in 1901. But the power of his heathen associations finally kept him back from following Christ outside the camp at that time. Now he has followed his Savior, and he took the lead of all in burning the instruments used by the heathen Papuas in their mysterious rites. He even dared to cut down a "divine tree," from which the surrounding villages picked the leaves for the performance of sorcery. The examination of the candidates for baptism was very thorough and lasted two hours. After it the baptism was performed in the presence of a large concourse of heathen.

It is a peculiar phenomenon that these first baptisms in German New Guinea have not caused renewed persecutions, but have rather led to numerous requests for instruction and baptism. Thus 13 Papuas have come forward at Ragetta, 7 at Siar, 2 in the island of Seg. Does it not seem as if the harvest is commencing after nineteen years of seed-sowing and prayer?

Christianity and Savagery in Australia

Last Spring the Church Missionary Society station at Yarrabah, a promising field of well directed activity, was almost devastated by a cyclone. Brother Hey of the Moravian Mission brought the case to the attention of the Christians at Mapoon, and as a result of his appeal the sum of \$10—a fortune to the black fellows of those parts—was transmitted as their gift. We do not wonder that the native Christians at Yarrabah are reported to have received the contribution "with shouts of delight." Not many years ago in both these regions a black never felt safe beyond the narrow limits of his tribal home, for every man kept his spears at hand and ready for use, Ishmaelite that he was. Indeed, the absence of weapons at public gatherings of any sort is commented upon by Brother Hey as a proof that the Gospel really has power

with the former savages. He reports with satisfaction, that some time ago at a largely attended funeral not a weapon was to be seen.

Under what conditions of awful barbarity these people still live, where the missionaries have not yet reached them savingly, may be inferred from a passage in a letter of Brother Arthur Richter of Aurukun, written on August 15. He tells that in March of this year at a spot about twelve miles from the station a young black was *slain and eaten by his own father*. Under what circumstances this brave missionary couple live, may be further inferred from their complete isolation. Not a white man near, and, under most favorable circumstances, three weeks distant from the nearest post-office. At times it may take a messenger four to six weeks to deliver a letter to a postmaster. Shall any one say that the need of intercession for our missionaries has become less?—*The Moravian*.

MISCELLANEOUS

The Scope of Missions

The scope of the missionary enterprise is continuous with mankind. The Christ is to be made known to all men everywhere. For this reason, among others, our Lord ascended to the right hand of the Father, that the revelation of Him might no longer be conditioned by connection with a particular locality or nation, but that he might place himself in equal relations to all men everywhere. And, correspondingly, the coming of the Holy Spirit, whose office it is to glorify Christ, is not affected by race or by color, but is free as the wind which bends alike the northern pine and the southern palm. Most emphatically does the Book of Acts of the Apostles teach that nationality, climate, territory have no place among the foundations of the city of God. Geographical considerations may order the procedure of the enterprise, but they are forbidden to limit its scope. And so the distinction between home and foreign missions, while convenient in ad-

ministration, has no spiritual basis.—REV. GEORGE ROBSON, D.D., of the *United Free Church of Scotland*.

Mission Work Tested

A prominent leader in the British Parliament, R. W. Perks, said recently that in order to test the efficacy of foreign mission work he placed a report of twenty years ago side by side with one of the present time and compared the figures. As a result of his study he increased his annual gift for this work from \$50 to \$2,500.—*The Star*, Montreal.

An Acknowledgment

The paragraph from Rev. A. C. Clayton, printed in our November number, should have been credited to *The Mission Field*, the excellent magazine of the Wesleyan Methodist Missionary Society of England.

Donations Received

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OBITUARY

Dr. Benedix Ben-Zion, of Baltimore

Dr. Benedix Ben-Zion, a converted Jew, a world-wide traveler, missionary and linguist, died at Johns Hopkins Hospital, Baltimore, in December, from a tumor. His writings and translations gained for him a great name among Hebrews, notwithstanding his apostasy from their faith. When he landed in New York five years ago he had a magnificent library with many curious, rare and ancient volumes, but the choice collection has largely been scattered. For two years past he has been connected with Mr. Sidersky in Emmanuel Mission, Baltimore. He was also a medical practitioner. He was a native of Russia, and for a decade of years practised medicine at Odessa, in mission work among the Jews. He has labored also in Egypt and Syria, and was master of nine languages.

FOR THE MISSIONARY LIBRARY

THE MISSIONARY AND HIS CRITICS. By James L. Barton, D.D. 12mo. 235 pp. \$1.00 net. Fleming H. Revell Co. 1906.

This book is an *argumentum ad hominem* and a *reductio ad absurdum*, both at once, as a logician would say. The author fairly and impartially represents the critics of the missionary and then shows how unfair they are and how the same objections, applied in other directions, would arrest even the foreign commercial enterprises of the day. Ten chapters reproduce the plausible arguments against missions, as impertinent, uncalled for and intrusive—as an attempt at proselytism, as an attack on the religious systems of other peoples, as introducing civil confusion and conflict, as attended with luxurious living and as comparatively fruitless in good, etc.

Each complaint is amply answered with both argument and facts, and not the least valuable feature is verbatim quotations from over two hundred writers from every rank and station of life who bear witness to the high character, honorable conduct and invaluable services of the missionary band. We have seldom seen a book of this sort so calm, courteous, judicial, and satisfactory. It ought to satisfy every candid mind and silence every objector. After its perusal one feels that all current objections to missions must be due either to malice or prejudice, ignorance, misinformation or misconception.

OVERWEIGHTS OF JOY. By Amy Wilson Carmichael. Preface by Rev. T. Walker, of Tinnevely. 320 pp. 8vo. 34 full page illustrations. Cloth. 4s. 6d. net. Morgan & Scott, London. 1906.

Miss Carmichael's previous book has been widely read and has made a deep impression in America and in England. Many were deprest by the realistic and pathetic pictures of "Things as They Are" in Southern India. The shadows were deep but they did not represent half the misery and sin that exist in a small corner of that great empire. There is, however, a brighter side, and in her present pen-

pictures and character-sketches Miss Carmichael has proved that she sees them and is not deprest, but hopeful. The "Overweights of Joy" is also real and stirring. The author writes with the same beauty of style, the same spiritual vision, the same touch of human, womanly sympathy that characterized "Things as They Are." The women and children live before us with all their winning ways, their ignorance, their interests, their misery, and their joy when the Gospel light breaks in on their hearts.

The first "overweight of joy" described is a little child named "Star," who was brought to know the Christians' God as the living God. Against all human expectations the child was allowed to remain with the Christians, tho her father came again and again to remove her from their influence. They could do nothing to prevent him but pray for the child, and "once as he went away he was heard to mutter, 'What is the matter with me? My hands are strong to take her! It is as if I were bound and held from touching her.'"

An interesting feature of the book is the description of the evangelistic tours. The besetting sin of evangelistic work is described as slackness. Educational work contains certain incentives which evangelistic missionaries have not. "The punishment for slovenly work is sure and swift in the medical as in the educational. Only the thorough succeeds. In evangelistic work it is somewhat different. The result of a slack hour does not show at once. The stain it leaves on the conscience, the absence of something that might have been wrought in another soul,—these are symptoms of decline often invisible to our eyes."

The closing chapters deal with the work for the rescue of little girls dedicated to temple service, and the stories are such as to arouse in the heart of every man, woman and child a desire to stamp out these crimes. The volume is handsomely illustrated and the words "He must reign" are printed in Tamil on the cover.

ON THE TRAIL OF THE IMMIGRANT. By Edward A. Steiner. Illustrated. 8vo, 375 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1906.

The author of this interesting study speaks from experience. Twenty-five years ago he came to America as an immigrant. To-day he is a professor in Iowa College. He has recently retraced his steps and gives a vivid description of the antecedents, experiences and Americanization of these incoming millions. The fortunates and unfortunates are traced from their European homes, through the gateway of hope in the American port, into their struggles and trials, their victories and defeats until they become full-fledged Americans, a credit or a disgrace to their fatherland and their step-fatherland. Humor and pathos, love and adventure are mingled in the narrative. The book is exceptionally readable and full of information. It can scarcely fail to make friends and helpers for our incoming brothers and sisters. Doctor Steiner has some valuable things to say on the solution of this problem.

ALIENS OR AMERICANS. By Howard B. Grose. Illustrated. 12mo, 50 cents *net*. The Young People's Missionary Movement, New York. 1906.

For use in the Young People's Mission Study Courses Mr. Grose has prepared this little volume. He shows who these immigrants are, whence they come, and what they are likely to become. Dr. Josiah Strong epitomizes the message as follows:

A million immigrants!
A million opportunities!
A million obligations!

At present our schools are doing more for them than our churches. We have not yet been aroused to the need of these foreign-speaking, foreign-thinking people. They are willing to make great sacrifices if only they can make progress. They begin as ditch diggers and end by being aldermen or professors or millionaires. They are sure to improve materially. They will drag down American ideals unless they are transformed spiritually. Mr.

Grose gives us a logical, systematic, and clear presentation of this important study. Our young people will find it a theme of absorbing interest.

INCOMING MILLIONS. By Howard B. Grose. Illustrated. 12mo, 212 pp. 50 cents *net*. Fleming H. Revell Co., New York. 1906.

Mr. Grose, in this volume, also shows thorough study and marshals his facts in a forceful manner. The invading army comes at the rate of 2,000,000 a year; in 1905 the illiterates alone numbered 230,886. This mass of humanity must be assimilated, educated, imbued with the spirit of American institutions, and if they are not to be a menace to our nation they must be brought to Christ and trained in His Church. The problems connected with this task are well-nigh staggering, but the opportunity is sublime. Some must be excluded and their hope killed; others must be welcomed and given the helping hand of brotherhood, the land and homes, the school and church facilities for making them Christian citizens. No other country has the opportunity to receive and transform men and women that is presented to America. Mr. Grose states the facts and gives the attempts being made to solve the problems. His volume is one of the Home Mission study courses.

SELECTED LIST OF BEST MISSIONARY BOOKS. By T. Tatlow. Student Volunteer Missionary Union, London. 1906.

This is the best and most up to date list of missionary books. It is designed for students, and as it was compiled by an English secretary there are various omissions and inclusions that an American editor would question. Some are leaflets and pamphlets. The old edition of the Encyclopedia of Missions is referred to, but not the new edition, edited by Doctor Dwight. A system of asterisks indicates the most valuable volumes and the arrangement is easy for reference. Books, authors, publishers and prices are given, but not dates, addresses of publishers or any facts relating to the contents.

MICRONESIA. The American Board in the Island World. By Mrs. Theodora Crosby Bliss. 12mo. 167 pp. Cloth, 50 cents; paper, 30 cents. American Board C. F. M., Boston. 1906.

The Island World is a world of romance and the story of missions in the Pacific is overflowing with fascinating incidents. Mrs. Bliss knows the conditions from personal observation and knows the history from long study. She has gathered the most important facts and most interesting details connected with the field in which the American Board labors, and has woven them into a history which is worth reading and entertaining. Her statistics show the following progress in the work in Micronesia by double decades:

| | 1851-1862 | 1873-1882 | 1893-1902 | 1905 |
|-----------------------|-----------|-----------|-----------|----------|
| Stations..... | 4 | 4 | 4 | 4 |
| Outstations..... | 0 | 44 | 63 | 75 |
| Missionaries..... | 9 | 19 | 24 | 25 |
| Hawaiians..... | 4 | 18 | 109 | 119 |
| Native Help..... | 2 | 75 | | |
| Churches..... | 4 | 41 | 57 | 45 |
| Members..... | 88 | 2,416 | 5,963 | 7,184 |
| Schools..... | 4 | 43 | 92 | ? |
| Scholars..... | 483 | 1,970 | 3,502 | 3,517 |
| Offerings..... | \$153 | ? | \$7,194 | \$2,124 |
| Cost of Missions..... | \$82,623 | \$184,517 | \$227,103 | \$65,013 |

It is interesting to contrast the cost of the mission with its success in 1862 and in 1905. Then nine missionaries were maintained at a cost of \$82,623, and they had received 83 members; now there are 25 missionaries at a cost of \$65,013, and there are 7,184 communicant members. There is progress. Mrs. Bliss fills in this skeleton with flesh and blood and life.

THE WORLD'S STUDENT CHRISTIAN FEDERATION AND THE STUDENT CHRISTIAN MOVEMENT IN 1905. By John R. Mott. Pamphlets. World's Student Christian Federation, New York. 1906.

These two pamphlets are most impressive. They show the progress made in the past ten years among the students of the world. This movement has united over 100,000 students and professors of nearly 40 nations, of all races and many creeds. It now includes 1,825 Christian Associations, which employ 86 national and 122 local secretaries. This has been manifestly a work of God.

MORMON PAMPHLETS. Published by the Bureau of Information, Box 772, Salt Lake City, Utah.

If anyone desires the facts in regard to Mormonism in theory and practise, he should read these pamphlets. The testimony of President Smith before the Senate Committee is enough to condemn the system religiously, socially and politically. Other pamphlets deal with the real facts in regard to the Book of Mormon, the Temple, present aspects, Mormon missionaries, etc. Many Mormons are better than their religion, but their creed is pernicious.

NEW BOOKS

SAUL OF TARSUS. By Elizabeth Miller. 12n 9. 442 pp. Illustrated. \$1.50. Bobbs-Merrill Co., Indianapolis. 1906.

THE AMERICAN BOARD ALMANAC. Pamphlet. Maps. Illustrations. 44 pp. 10 cents. Boston. 1907.

PROTESTANT WORK IN THE PHILIPPINES. Pamphlet. Illustrations. 28 pp. Evangelical Union, Manila. October, 1906.

TELUGU BIBLE DICTIONARY. By Jacob Chamberlain. 8vo. 200 pp. Religious Tract and Book Society, Madras. 1906.

PROTESTANT MISSIONARY DIRECTORY, India. Compiled by John Husband. 1 rupee. Scottish Mission Industries, Agmere. 1906.

ODDS AND ENDS FROM PAGODA LAND. By Wm. C. Griggs, M.D. 12mo. 274 pp. Illustrated. 90 cents net. American Baptist Publication Society, Philadelphia. 1906.

SHINTO, THE WAY OF THE GODS. By W. G. Aston. 12mo. 390 pp. 6s. Longmans, Green & Co. 1905.

SAVAGE CHILDHOOD; A STUDY OF KAFIR CHILDREN. By Dudley Kidd. 12mo. 314 pp. 7s. 6d. net. A. & C. Black, Edinburgh. 1906.

PADRE ELLIOTT OF FAIZABAD. 8vo. Illustrated. 3s. 6d. Charles H. Kelley, London. 1906.

MASTER MISSIONARIES. By Alexander H. Japp, LL.D. 3s. 6d. T. Fisher Unwin, London. 1906.

THE WORLD'S STUDENT CHRISTIAN FEDERATION—a Decennial Review—and THE STUDENT CHRISTIAN MOVEMENT IN 1905. By John R. Mott. Pamphlets. World's Student Christian Federation, New York. 1906.

ISRAEL'S INALIENABLE POSSESSIONS. By David Baron. 16mo. 93 pp. 1s. Morgan & Scott, London. 1906.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIANS AND OTHERS. 8vo. Pamphlet. 1906.